

شَهْرُ مَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ. فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (سورة البقرة 185)

RAMADAN

A gift from the Creator

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Ramadan - A gift from the Creator

Written by:
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Ramadan - A gift from the Creator

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Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى النَّبِيِّ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website (www.najeebqasmi.com) in 2013 and two mobile applications ([Deen-e-Islam](#) and [Haji-e-Mabroor](#)) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

The month of Ramadan is the ninth one in order, amongst the lunar months. The word "Ramadan" is derived from "Ramada", which linguistically means "to burn". Since Allah Almighty purifies and burns away sins of true Muslims, that is why it is called Ramadan. The book, "Ramadan - A gift from the Creator", describes about the blessings and virtues associated with the holy month of Ramadan. It also describes about various issues associated with fasting in Ramadan and Shawal and rules and legislations concerning Eid-ul-Fitr, sadaqat-ul-fitr and I'tikaaf.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasey (Ex-director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa'atullah Khan for his consistent support throughout this project.

Mohammad Najeeb Qasmi, Riyadh

01-06-1437 = 10-03-2016

Foreword

**In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His
Messenger, Muhammad, and all his family and companions.**

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life. In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 14 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani

Consulting Editor

Riyadh, Saudi Arabia

16 March, 2016, 6 Jumada' II, 1437

(Mufti) Abul Qasim Nomani

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باسمہ سبحانہ و تعالیٰ

جناب مولانا محمد نجیب قاسمی سنبھلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ سے زیادہ اہل ایمان تک پہنچانے کے لئے جدید وسائل کا استعمال شروع کر کے دینی کام کرنے والوں کے لیے ایک اچھی مثال قائم فرمائی ہے۔ چنانچہ سعودی عرب سے شائع ہونے والے اردو اخبار (اردو نوز) کے دینی کالم (روشنی) میں مختلف عنوانات پر ان کے مضامین مسلسل شائع ہوتے رہتے ہیں۔ اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنا دینی پیغام زیادہ سے زیادہ لوگوں تک پہنچا رہے ہیں۔ ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرا دیے ہیں، جو الیکٹرونک بک کی شکل میں جلد ہی لانچ ہونے والے ہیں۔

اور امید ہے کہ مستقبل میں یہ پرنٹ بک کی شکل میں بھی دستیاب ہوں گے۔ اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔ حریہ علی افادات کی تو فیض بخشے۔

ابو القاسم نعمانی

ابو القاسم نعمانی غفرلہ

مہتمم دارالعلوم دیوبند

۱۴۳۷/۱۱/۱۳ھ

Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, “Urdu News”. He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

Abul Qasim Nomani

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03-06-1437 = 13-03-2016

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تائیدات

عصر حاضر میں دینی تعلیمات کو جدید آلات و وسائل کے ذریعہ عوام الناس تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر رکھنے والے حضرات نے اس میں کام کرنا شروع کر دیا ہے، جس کے سبب آج انٹرنیٹ پر دین کے تعلق سے کافی مواد موجود ہے۔ اگرچہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقش قدم پر چلتے ہوئے مشرقی ممالک کے علماء و ایمان اسلام بھی اس طرف متوجہ ہو رہے ہیں جن میں عزیزم ڈاکٹر محمد نجیب قاسمی صاحب کا نام سرفہرست ہے۔ وہ انٹرنیٹ پر بہت سادہ بنیادی مواد اڈا چکے ہیں، باضابطہ طور پر ایک اسلامی و اصلاحی ویب سائٹ بھی چلاتے ہیں۔ ڈاکٹر محمد نجیب قاسمی کا کلام رواں دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مضامین اور کئی کتابیں لکھ چکے ہیں۔ ان کے مضامین پوری دنیا میں بڑی دلچسپی کے ساتھ پڑھے جاتے ہیں۔ وہ جدید ٹکنالوجی سے بخوبی واقف ہوئے کی وجہ سے اپنے مضامین اور کتابوں کو بہت جلد دنیا بھر میں ایسے ایسے لوگوں تک پہنچا دیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علوم و دینی کے ساتھ علوم عصری سے بھی آراستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر و محقق بھی اور کئی زبانوں میں مہارت بھی رکھتے ہیں اور اس پر مستزاد یہ کہ وہ مقالہ و تحریک نو جوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی و اصلاحی مضامین اور کتابیں لکھ کر عوام کے سامنے لا رہے ہیں، وہ اس کے لئے حسین اور مبارک باد کے مستحق ہیں۔ ان کی شب و روز کی مصروفیات و جدوجہد کو دیکھتے ہوئے ان سے یہ امید کی جاسکتی ہے کہ وہ مستقبل میں بھی اسی مستعدی کے ساتھ مذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعاگو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گامزن رہیں۔ آمین!

مخلص

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Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

(Maulana) Mohammad Asrarul Haque Qasmi

M.P. (India)

President of All India Education & Social Foundation –
New Delhi

پرو. اکھتارول واسے
آیوکت

PROF. AKHTARUL WASEY
Commissioner



सत्यमेव जयते

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भारत सरकार
Commissioner for Linguistic
Minorities in India
Ministry of Minority Affairs
Government of India

تقریظ

اطلاعاتی انقلاب برپا ہونے کے بعد جس طرح ہر قسم کی معلومات انٹرنیٹ کے ذریعہ آنکھوں کی دوچکیوں میں گائی ہیں۔ اس نے ”گماگر میں ساگر“ اور ”کوڑے میں دریا“ کے تخیلاتی تصورات کو نہ صرف حقیقت بنا دیا ہے بلکہ ان پر ہمارا اردو روز بروز ناگزیر ہوتا جا رہا ہے۔ گوگل (Google) کی ویب سائٹ (Wikipedia) یا پھر دوسری سوشل سائٹس انہوں نے ترسیل و ابلاغ کو وہ سہولت دے رکھی ہے جس سے رنج اور فراق کی تیزی عطا کی ہے کہ فراق و فاصل کے تمام تصورات بے معنی ہو کر رہ گئے ہیں۔ لیکن اس اطلاعی انقلاب نے ایک پیچیدہ مسئلہ پیدا کر دیا ہے کہ اطلاعات رسائی اور خبروں تک رسائی میں خفاقی سے گریز یا ان کو سچ کرنے کا چیلن بھی اس طرح شامل ہو گیا ہے اور اس چیلن کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرا سنگین مسئلہ یہ ہے کہ باخبر ہونے اور معلومات حاصل کرنے کے لئے اس مطالعہ کی عادت لوگوں میں خاصی کم ہوتی جا رہی ہے۔ کیونکہ موبائل کے روپ میں دنیا ان کی ٹی ٹی میں سائی رہتی ہے اور وہ سب کچھ اسی کے ذریعہ جانتا چاہتے ہیں۔ اس سچ اور مسئلے کے حل کے لئے ضروری ہے کہ ہم غلط بیانیوں اور خفاقی کو دیکھ کر آنکھوں پر پردہ ڈالنے کے لئے اور اپنے ہم مذہبوں خاص طور پر ٹی ٹی سوشل میڈیا کی معلومات فراہم کرنے، انہیں رہنمائی دینے اور ان کے شعور میں بالیدگی اور چٹائی لانے کے لئے اس اطلاعی انقلاب کے جتنے بھی وسائل و ذرائع ہیں ان کا بھرپور استعمال کریں۔

مجھے خوشی ہے کہ ہمارے ایک موثر اور معتبر عالم حضرت دین مولانا محمد نجیب قاسمی نے جواز پر بند دراصل علوم و ہنر کے قاطب فخر ایٹھے قدم میں سے ہیں اور عرصہ سے مملکت سعودی عرب کی راجدھانی ریاض میں برسر کار ہیں، انہوں نے اس ضرورت کو بخوبی سمجھا اور دنیا کی پہلی اسلامی موبائل ایپ ”دین اسلام“ اور ”سچ سمرو“ اردو، انگریزی اور ہندی میں تیار کیا تھا اور اب وقت گزرنے کے ساتھ نئے سوالات کی روشنی اور علمی ضرورتوں کے تحت نئے مضامین اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے اعزاز کے ساتھ پیش کرنے جا رہے ہیں۔ مزید برآں زندگی کے مختلف پہلوؤں پر دین کے حوالے سے دو مضامین کے الیکٹرونک ایڈیشن کو بھی منظر عام پر لایا جا رہا ہے۔ مجھے دقا قفا فخر ممولانا محمد نجیب قاسمی صاحب کے مقالے کے الیکٹرونک مضامین اور علمی قوت و حیات سے استفادہ کرنے کا موقع ملتا رہا ہے۔ مجھے ان کے متوازن، اعتدال پسند اور عالمانہ اعجاز پر نے بیست ساڑھیاں۔ میں مولانا محمد نجیب قاسمی کی خدمت میں ہدیہ تحریک و تشکر پیش کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی، علم میں اضافہ اور قلم میں مزید چٹائی عطا فرمائے۔ کیونکہ:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے اقیان اور بھی ہیں

استہم

(پروفیسر اختر الواسع)

سابق ڈائریکٹر ڈاکٹر حسین انیس ٹیٹ آف اسلامک اسٹڈیز
سابق صدر شعبہ اسلامک اسٹڈیز جامعہ اسلامیہ دہلی
سابق وائس چیرمین اردو اکادمی دہلی

Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like “Ocean in a pot” does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeeb Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application “[Deen-e-Islam](#)” and “[Haji-e-Mabroor](#)” in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeeb Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

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1. Some Important Goals of Fasting

First Goal of Fasting: Taqwa (Piety)

Allah, the Exalted, says in the Holy The Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O those who believe, the fasts have been enjoined upon you as were enjoined upon those before you so that you become God-fearing.”

In accordance with the proclamation of the Holy Qur'an, the main goal for the enjoinder of fasting is to grow power of Taqwa (piety, God-fearing) in the life of mankind. Taqwa is actually, along with the fear and hope of Allah Almighty, to carry out commands of Allah and abstain from unlawful matters according to the ways set forth by the messenger of Allah (PBUH). Fasting grows into man a power which helps him control his desires, which is really the foundation of Taqwa i.e. base of Allah's fear. By fasting we can successfully spend our life in pursuance of the orders of our Creator, Owner and Sustainer of the universe in acts of worship, transactions, and the ethics of cohabitation even in all walks of our life. If we grasp this important goal of fasting and what power and strength that the fasting grants us, and we should be always ready to attain it, and we do our best to grow within ourselves attributes of God's fear and His obedience, then the month of Ramadan can empower us such Taqwa which can enable us not only in Ramadan but also in other eleven months of the year to live easily rescuing ourselves from all kinds of sins and wrong doings. May Allah Almighty make all of us adopt this main goal of fasting in our lives, Amen!

Second Goal of Fasting: Forgiveness of Sins

There is a very famous saying of the Prophet (PBUH) (من (صام رمضان إيمانًا واحتسابًا، غفر له ما تقدم من ذنبه that "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, (that he fasts to please Allah only) will have his past sins forgiven."

Likewise the prophet of Allah (PBUH) said " من قام رمضان " غفر له ما تقدم من ذنبه

"Whosoever performs (optional Tarawih) prayers at night during the month of Ramadan, with Faith and in the hope of receiving Allah's reward, (without fame, hypocrisy and merely seeking Allah's pleasure) will have his past sins forgiven."

The Prophet (PBUH) also said, " من قام ليلة القدر إيمانًا واحتسابًا " غفر له ما تقدم من ذنبه "Whosoever performs Qiyam during *Lailat-ul-Qadr* (Night of Decree), with Faith and being hopeful of Allah's reward, (he performed Tarawih prayers, Tahajjud rituals and recitation of the Qur'an) will have his former sins forgiven."

The Prophet (PBUH) said to his blessed companions, get closer to the pulpit, they became near to it. When he ascended a step, he said: Amen and did the same when he ascended the second and the third steps. When he came down we said: O messenger of God (PBUH), we have heard of you today something we have never heard of before? He said: Archangel, Jibrail, has shown up to me and said: who can ever witness Ramadan and do not

attain forgiveness, I said: Amen! When I went up the second step, he said who can hear your name being mentioned and do not pray upon you, I said: Amen! When I went up the third step, he said: who can find a senior parent or both of them and they do not cause him to go to the heaven, I said: Amen!" (Bukhari, Sahih Ibne Hibban, Musnad Hakim, Tirmidhi, Baihaqi) Thus, what a concern and pity is this, that we get ourselves involved in committing sins, wrong doings and spending our precious times of Ramadan in negligence and do not seek pardon from our previous sins. This is why, we have to preserve each and every moment of Ramadan, so that we should not be included within this curse of Archangel, Jibrail, (AS). The messenger of Allah (PBUH) said: "There are many people who fast and get nothing from their fast except hunger, and there are many those who pray and get nothing from their prayer but a sleepless night." Despite fasting they backbit others, do not avoid sins and they break their fast using unlawful (Haram) things. We therefore should always be thoughtful about the acceptance our all good deeds and righteousness. The messenger of Allah (PBUH) said that the fasting persons' sins are forgiven in the last night of Ramadan. Then the blessed companions (RA) asked, O the messenger of Allah, is the night of forgiveness the Lailat-ul-Qadr? He (PBUH) replied: no, but it is a normal practice that as soon as a worker accomplishes his work, he is being paid. Thus we should continue in doing the good deeds in the night of Eid too, so that we could get full reward and remunerations were being performed in Ramadan.

Third Goal of Fasting: Nearness of Allah

The fasting person has a special vicinity to Allah, the Exalted. In a Hadith Qudsi, Allah Almighty said regarding fasting that I'm Myself the reward of the fast. The Allah's messenger (PBUH) also said that invocation of three persons are never turned down, the one out of three is the fasting person's supplication at the time of breaking the fast. The prophet of Allah (PBUH) said Allah Almighty Himself and angels bless the suhoor eaters.

Fourth Goal of Fasting: Attainment of Great Reward from Allah

In this blessed month, the reward and remuneration of each good deed and righteousness is doubled. Allah, the Exalted, has informed us that what type of reward would be granted for each good deed that is performed in this transient world, but in the case of fasting, the matter is quite different as Allah, the Exalted, says “الصوم لي وأنا أجزي به” Fast is especially for Me and I will reward for it, while in another narration it is said that “I'm Myself reward for him” What a great act is! That whose reward would be given by the Creator of seven heavens and earths Himself, or He is Himself is the reward for fasting. The aspects of hypocrisy in fasting compared to other deeds are rarely found, this is why; Allah Almighty has attributed fasting to Him and explicitly proclaimed that “Fasting is particularly for Me.” Therefore, we should wholeheartedly appreciate the month of Ramadan that we do fast on the day time, Take care of five prayers, wherefore, the most emphasize after Tauheed in the Quaran and Hadiths is made on perseverance in Salah ritual. The last will and testament of

the prophet (PBUH) was also to preserve and clinch to Salah ritual. "The first thing for which the Muslim will be brought to account on the Day of Resurrection will be the prescribed prayers. We should perform Tarawih prayers and if the chance is availed of, we have to prostrate to Allah in few raka's of Salah ritual at the last night. In spite of mentioning prescribed prayers, Allah, the Exalted, has stated Tahajjud ritual several times in the Holy Qur'an.

We should practically take interest in performance of Tahajjud prayer, as in the light of teachings and sayings of the prophet (PBUH), the whole Ummah has a consensus that the Night of Decree (*Lailat-ul-Qadr*) is certainly found in the last ten days of Ramadan. To engage ourselves in Allah's worship at these nights is better than a thousand months, i.e. worshipping of the whole life. To attain worship (virtue) of this especial night, after enjoinder of fasts of Ramadan in year 2 Hijri, the messenger of Allah (PBUH) used to sit in seclusion at the last ten days of Ramadan. May Allah help us to appreciate this blessed and holy month and succeed us to worship in the Night of Decree!

While fasting, as we refrain ourselves from eating, drinking and sexual intercourse owing to the command of Allah, exactly our all the life should be spent in the light of commands and provisions of Allah Almighty. Our earnings (eating, drinking and dressing) should be Halal (lawful). Our model of life should models of the messenger of Allah and his companions' so that when our spirit and soul will depart from our body, at that time our Creator and Creator of our parents, mankind and Jinns should be pleased with us. While departing from the transient world into the permanent abode, if our Lord would be glad, then – if Allah wills - we would be crowned by perpetual success, and thereafter there would be no failure at all.

We should all invoke to Allah Almighty that May He accept our prayers and fasts and all good deeds of the first ten days! As also May He help us to worship abundantly in the coming second and third tens! May He make us to spend our lives according to Allah commands, avoiding evils in this transitory and temporary life. Amen! Thumma Amen!

2. What is Fasting?

Fasting in Arabic is called '*Saum*'. Literally, it is to abstain from something and forsake it. In religious term, *Saum* (fasting) is to refrain oneself with the intension of worship right from the beginning of the dawn till the sunset from eating, drinking and marital intimacy.

Types of Fasting

There are five types of fasting:

- 1- Designated Obligation: Throughout a year, fasting of the whole month of Ramadan is designated obligation. Whoever denies enjoinder of fasting, he is an infidel. The one who does not observe fasting without any (legitimate) excuse is a great sinful and miscreant.
- 2- Non-designated Obligation: If the fasts of Ramadan are missed due to any reason or mere negligence, then making *qadha* of left-out fasts is also obligatory. These types of *qadha* fasts are called 'Non-designated obligation, i.e. whenever he avails of chance, he will fast, but it is better for one to make *qadha* as soon as possible.
- 3- Designated Compulsion: If someone makes a vow to God for fasting of a special day or specific dates, then the fasts of those dates are called 'Designated Compulsion', as fasting of the same day or dates is compulsory.
- 4- Non-designated Compulsion: The expiatory and non-designated vowed fasts are called 'singled-out compulsory', for instance, somebody vowed that if my

particular work is to be done, then I will fast for three days. In the event, his vow has come true, then he would have to compulsorily fast for three days, but these three fasts can be observed at any times.

- 5- Voluntary or Sunnah Fasts: The days that were fasted by the messenger of Allah (PBUH) or awakened the desires to their fasting, they are called Sunnah or voluntary fasts. Observing fasts for those days have grand reward and remuneration.

Voluntary or Sunnah Fasts

Fasts of A'ashura and moth of Muharram:

Namely the fasts of ninth and tenth or eleventh days of Muharram, or the fast of tenth Muharram only. The messenger of Allah (PBUH) said: "The most virtuous fasting after the month of Ramadan is Allah's month Al-Muharram." (Muslim) The Messenger of Allah (PBUH) said that I hope Allah's mercy that whoever "Fasts on the day of Ashura (the 10th of the month of Muharram) it will be an expiation for the preceding year." (Muslim). Owing to the desire of the prophet (PBUH) the blessed companions of the prophet (RA) had showed a great interest in fasting of Ashura (the 10th of Muharram) and used to fast along with 9 or 11 day of Muharram, so as not to resemble the Jews.

Fasting of Day of Arafah namely ninth day of Dhulhijjah

The Messenger of Allah (PBUH) said: I seek from Allah that fasting on the day of 'Arafah may atone for the sins of the preceding and the coming years. (Bukhari & Muslim).

Fasts of six days of Shawwal

The Messenger of Allah (PBUH) said: "Whoever fasts Ramadan, then follows it with six days from Shawwal, then that is (equal in reward) to fasting everyday (fasting of lifetime)." (Muslim). They can be fasted either constantly or sporadically.

Fasts of the month of Sha'ban

The Prophet (PBUH) used to fast all of Sha'ban; he used to fast all of Sha'ban except a little.' (Bukhari). The Messenger of Allah (PBUH) had most used to fast all of Sha'ban.

As regards the fast of 15th Sha'ban, there are different opinions by the Islamic Jurists, whether there is a special merit to observe fasting that day or not.

Fasting on Mondays and Thursdays

The Messenger of Allah (PBUH) himself made sure to fast on Mondays and Thursdays and urged his companions to fast these two days. The Messenger of Allah (PBUH) said 'Those are two days Monday and Thursday fasts in which deeds are shown to the Lord of the worlds, and I like my deeds to be shown (to Him) when I am fasting.' (Tirmidhi)

Fasts of Days of Al-Beidh (13th, 14th & 15th of lunar days)

The Messenger of Allah (PBUH) used to emphasize fasting of these days. The Messenger of Allah (PBUH) said that "Fasting three days of each month is fasting for a lifetime, and the shining days of Al-Beidh are the thirteenth, fourteenth and fifteenth." (Muslim).

Fast of David

It is fasting on alternate days. David (*Daud*, AS) used to fast on alternate days. It is the best ones among voluntary fasts. (Muslim).

Makruh (condemned) Fasts

The following are *Makruh* Fasts:

- 1- To observe fasting on Friday or Saturday only. (Noting that the above mentioned *Masnoon* fasts can be observed during these days).
- 2- To observe fasting by wife without permission of her husband.
- 3- To observe fasting of the last two or three days of Sha'ban.

Forbidden Fasts

The following five Fasts are forbidden throughout the year:

- 1- Fasting Day of Eid Al-Fitr.
- 2- Fasting Day of Eid Al-Adha.
- 3- Fasting of Tashreeq Days (11, 12 & 13 Dhulhijjah).

3. Ramadan and the Glorious Qur'an

Ramadan is the ninth month of the Islamic lunar Hijri calendar. Observing fast during this month is obligatory for every Muslim man and woman who is adult, of sound mind, of sound health and a resident not a traveller. Fasting is a means of penance towards control of body and its drives. The underlying purpose is that disciplined body and soul is the basis of piety. Allah proclaims: "O ye who believe! Fasting has been prescribed for you, even as it was prescribed for those before you, so that you may become pious" (Al-Baqarah: 183).

It was during this holy month that Qur'an was revealed to the holy prophet for the guidance of the mankind till the end of the world. Only those can benefit of it who are pious and fear God. Allah proclaims: "This is the Book in which there is no doubt. It is guidance for the pious people." If on the one hand it is proclaimed that Qur'an has been devolved for the guidance of the pious on the other hand it is proclaimed that fasting has been prescribed for you so that you become pious. Thus achievement of piety is an objective common to both Qur'an and Ramadan fasting.

A night called *Lailat-ul-Qadr* (The Night of Predetermination) falls within this month which has been proclaimed by God Almighty to be superior to one thousand months. During this month all Satans (evil forces) are kept bound in chains. The gates of hell are kept closed and the gates of heaven are kept open. The reward for each good deed is maximized. In sum, this is a month reserved for worship and obedience of Allah, for solidarity

with fellow beings and for helping the poor and needy. Fasting in this month has been prescribed as a religious obligation. Allah has proclaimed a reward for each good deed in this world itself but about the reward of fasting He says I will bestow its reward or I'm myself its reward.

Qur'an's Affinity with Ramadan

The holy Qur'an has an intimate and particular affinity with the month of Ramadan. It is above board that the Messenger of Allah (PBUH) used to engage in the recitation of Qur'an during Ramadan more than during any other month. The archangel, Jibrail (AS) used to accompany the prophet in completing one cycle of Qur'an's recitation during Ramadan. The prophet himself took particular care for completing the recitation of the whole of Qur'an through the Salat-Taraweeh. Following his practice his companions and after them succeeding generations of men of religion took a particular care to recite Qur'an during the holy month. All this indicates that the month should be spent in as much recitation of Qur'an as possible.

The proof of intimate affinity between Qur'an and Ramadan is the phenomenon of start of revelation during this month. It was during a blessed night of this month that the Qur'an began to be revealed to the prophet. Afterwards it continued to be revealed bit by bit according to circumstances and needs and it was completed over a period of 23 years. As narrated in the *Musnad* (compendium) of Imam Ahmad, all heavenly scriptures before Muhammad (PBUH) were revealed as a whole during the month of Ramadan. The scripture of Ibrahim (AS) and Torah and Injil (Bible) all were revealed during

Ramadan. The difference between the Qur'an and earlier scriptures lies in this that while earlier scriptures were revealed all at once Quern's revelation started in the *Lailat-ul-Qadr* and then continued bit by bit according to needs. In Surah Al-Qadr, God Almighty proclaims: "Lo! We have revealed it on the Night of Predetermination. Ah, what will make you know what the Night of Predetermination is! The Night of Predetermination is better than a thousand months. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. It is all tranquillity until the break of dawn."

The revelation started with the descension of the first few Ayats of Surah 'Alaq: "Read: in the name of your Creator". The subsequent Surah Al-Qadr depicts that Qur'an was revealed in the blessed month of Ramadan. This fact was reiterated in Ayat 3 of Surah Ad-Dukhan: "Verily, We have devolved it on a blessed night.....", Ayat 185 of Surah Baqarah specifically mentions that "Ramadan is the month wherein Qur'an was devolved". So from all evidence drawn from Qur'an and *Hadith* it becomes crystal clear that Qur'an and Ramadan have a close affinity with each other. *Salatut-Taraweesh* which is a *sunnah* (practice) of the prophet has a particular place in the month of Ramadan. It is narrated in a *Hadith* (sayings of the prophet) that the Messenger of Allah (PBUH) used to recite the Qur'an as revealed thus far in the company of the archangel, Jibrail (AS) (Bukhari; Muslim). It was the prophet himself who initiated the *Salatut-Taraweesh* and performed it in congregation in his masjid. But later on he skipped it for some time lest it is made obligatory for the community causing them hardship. Ayesha (AS) narrated that the Messenger of Allah (PBUH) performed *Salatut-Taraweesh* on one night (during Ramadan) and people joined him in

this. On the second night people joined him in greater number. But on the third or fourth night the prophet skipped it. On the morning he pronounced: Lo! I have seen your keenness. So I did not turn up last night lest this *salat* is made obligatory for you during Ramadan (Muslim).

Abu Hurairah (RA) narrated that even though the Messenger of Allah (PBUH) exhorted his followers to *Qiyamul-Lail* (Tarawih) still he did not declare it to be obligatory. He announced that one who performs *Tarawih* in addition to fulfilling his other obligations with an intent to attain divine reward Allah will forgive all his past sins. This was the practice of the prophet until his demise and continued till the reign of Abu Bakr (RA) and early days of Umar (RA) (Muslim). It appears from this narration that up to the beginning of the reign of Umar (RA) there was no specific arrangement for performing it in congregation. There was merely persuasion and exhortation to perform it. People used to perform it individually. However, a significant change was introduced during the reign of Umar (RA). Scholars of *Hadith*, jurists and theologians enlighten us that performance of *tarawih* in congregation after the end of 'Ishasalat and before the *Watr* was introduced during the reign of Umar (RA). The practice of completing the recitation of the whole of Qur'an and performance of *Witr* in congregation at the end also originated at this time. A renowned theologian, teacher at the Prophet's masjid, and a former Qadi of Saudi Arabia, Sheikh 'Atiyyah Muhammad Saalim (died 1999) wrote a monograph on the 1400-year-old history of *tarawih* by the title: "At-Tarawih for more than 1000 years in the Prophet's Masjid" (in Arabic). This is a very interesting work on this topic.

Common Features of Qur'an and Ramadan

The first common feature of both Qur'an and Ramadan is *Taqwah* (piety / fear of God) as mentioned in the relevant *ayaat* of Qur'an. The second common feature is that both Qur'an and Ramadan shall act as intercessors on behalf of the practising believers. The Messenger of Allah (PBUH) pronounced that *siyam* (fasting) and Qur'an both shall intercede on behalf of the believers. *Siyam* will submit that I prevented him from eating and drinking the whole day. Please accept my intercession on his behalf. Qur'an will say I prevented him from sleeping during the night please accept my intercession on his behalf. So intercession of both shall be accepted (Ahmad; Tibrani). The third common feature between the two is attainment of proximity to Allah. That is to say, while reciting the Qur'an the believer attains proximity to God. Similarly, *siyam* helps us to achieve proximity to Allah.

Practice of our Predecessors during Ramadan

From narrated traditions it appears that the companions of the prophet, their successors and the successors of the successors had developed keenest engagement with the holy Qur'an during Ramadan. It is reported in many sources that the elders used to abandon most of their usual activity and got engaged in the recitation of Qur'an during most parts of day and night. Imam Malik (RA) the famous compiler of *Muatta* (the collection of ahadith), a great jurist and a collector of ahadith, used to suspend his lectures on *Hadith* as soon as Ramadan started and devoted most of his time to the recitation of the holy

Qur'an. It is also reported of the predecessors that they used to complete the recitation of the whole of Qur'an by the last ten days, or three days, or one day. Imam Yahya Navwi, the famous compiler of *Riyadus-Saliheen* (The Garden of the Righteous), has in his book *Al-Adhkaar* (Chantations) on page 102, recalled some notable personalities who completed the recitation of the whole of Qur'an within a single long cycle (*rak'at*) of *salat*. Completion of recitation of the whole of Qur'an during Ramadan has by now become a fully entrenched tradition throughout the Islamic world. Emulating the example of our predecessors we must be regular in arranging the recitation of Qur'an during Ramadan since it is reported that the Messenger of Allah (PBUH) used to recite the whole of Qur'an as revealed thus far each year during Ramadan in the company of the archangel, Jibrail (AS). It is also reported that during the year of his demise the Messenger of Allah had completed two cycles of recitation of whole Qur'an. We must make it a habit to keep on reciting a portion of Qur'an even after the end of Ramadan. It is desirable that if one does not know Arabic he should be able to understand Qur'an from translations and commentaries as well as from discourses of theologians and try to act in accordance with Quranic teachings. You must recite Qur'an even if you cannot understand its meaning, because the prophet has stated that mere reading of one letter of Qur'an begets one good deed and each good deed begets a reward ten times of ten good deeds. I do not say that *Alif-laam-meem* is a single letter but *alif*, *laam* and *meem* are separate letters (Tirmidhi). It is essential to observe certain proprieties while reciting Qur'an so that we could truly become worthy of the great reward from God Almighty. Mind it that recitation of Qur'an is in itself a form of worship which should be engaged in

earnestly and only for seeking the pleasure of Allah, not for earning appreciation or praise of the fellow beings. The second requirement viz., body's cleanliness and ritual purity is a must for recitation and that it should be done with due devotion. The third requirement is that Qur'an must be recited slowly and the rules of *tajweed* followed. It would be ideal if you could read Qur'an along with understanding its meaning. Try your best to act according to the norms and ordinances of the Qur'an. Also transmit the message of Qur'an to the fellow beings. In the end I pray to Almighty God to enable us to lead a life of righteousness and piety through the blessings of *siyam* and Qur'an and reward us with success in both this world and the world hereafter.

4. Tarawih Prayer

In the light of the sayings of Allah's messenger (PBUH), there is a consensus among the whole Muslim Ummah that Tarawih prayer is not obligatory but Sunnah.

However, contrary to a cult (devotion) underway for 1400 years, some people do spend the most of their abilities and talents, every year during and before Ramadan to prove that offering of 20 Raka'hs of Tarawih Salah is against Sunnah and Bid'ah (innovation) which really creates amongst the Muslims Ummah a state of disorder and disintegration only. Anyhow, if someone is performing 20 Raka'hs in lieu of 8 Raka'hs, then, it is better for him. As in the light of the Qur'an and Ahadith, the whole Muslim Ummah has a consensus that in the nights of Ramadan, a great deal of worships should be done. Right from the beginning of the reign of Omar Farooq (RA), the Muslim Ummah has been praying 20 Raka'hs Tarawih ritual with congregation. Since then till today, Tarawih Salah is never offered 8 Raka'hs in the two holy mosques (Masjid-e-Haram and Masjid-e-Nabwi).

Out of that much stock of Ahadith found relating to this subject, there is not even a single authentic Hadith, reliable and non-critique and arguable Hadith in which the messenger of Allah (PBUH) obviously stated the exact number of Raka'hs for Tarawih ritual. Although, in some Ahadith whose sanad (source) is little bit weak mentioned that number of Raka'hs are 20. Allamah Ibne Taimiyah had penned down that whosoever believes that the Prophet (PBUH) has fixed the number of Tarawih prayer Raka'hs that cannot be decreased or increased, then, he

committed a serious mistake (Fatawa Ibne Taimiyah Vol. 2 Page 401). Hence, Allamah Shaukani (RHA) has noted down that in all the narrations of Tarawih issue, it is proved to offer Tarawih ritual either in congregation or lonely, but particularly number of Tarawih Raka'hs and determination of the Qur'an's verses recitation is not mentioned by the holy Prophet (PBUH) (Nailul Awtaar Vol. 3, Page 64). I have quoted these two personalities because their opinions are especially considered by the section of people who adopted the stance of 8 Raka'hs of Tarawih.

In the reign of the second Caliph Omar Farooq (RA), twenty Raka'hs of Tarawih and three Raka'hs of Witr were conducted in congregation, as it was acclaimed and recognized by scholars, jurists, and Ulama. Allama Ibne Taimiyah (RHA) says that when Omar Farooq (RA) had gathered all the companions under the leadership of the companion Ubai bin Ka'ab (RA), then he led them in twenty Raka'hs of Tarawih and three Raka'hs of Witr in congregation. Omar Farooq (RA) is the one of the rightly-guided caliphs, regarding whom the Prophet (PBUH) had said "so you must keep to my Sunnah and Sunnah of Khulafa-ur-Rashideen (the rightly-guided caliphs), those who guide to the right way. Cling to it stubbornly (literally: with your molar teeth)." Allama Ibne Taimiyah (RHA) says that why did the Prophet (PBUH) mention 'molar teeth' because the grip of molar teeth is very strong. That is why, this move of Omar Farooq (RA) is the self-same Sunnah (Fatawa Ibne Taimiyah Vol. 2 page 401& Vol. 22 page 434).

The mother of the believers Ayesha (RA) passed away either in 57 or 58 Hijri and Omar Farooq (RA) had got regularly started Tarawih ritual with congregation under

the leadership of Ubai Bin Ka'ab (RA), if twenty Raka'hs of Tarawih were an innovation (bid'ah), then within a long duration of 42 years, Ayesha (RA) won't have been silent on the offering of 20 Raka'hs instead of 8 Raka'hs, however she never objected on that. Contrary to it, an eminent scholar of Saudi Arabia, a well-known teacher of the Prophetic mosque and former judge of Madinah, Sheikh Attiyah Mohammad Salim (deceased 1999) has separately compiled a book in Arabic on "the history of Tarawih for one thousand and four hundred years" in which he clearly proved that right from the beginning of the reign of Omar Farooq (RA) till today, Tarawih were never offered in the two holy mosques (Masjid-e-Haram and Masjid-e-Nabwi) less than 20 Raka'hs.

Meaning of Tarawih

The famous and renowned explainer of the Holy Bukhari, Hafiz Ibne Hajar Al-Asqalani (RHA) has noted down that Tarawih (تراويح) is the plural of Tarawih (تراويح).

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(تراويح) and its meaning is to rest once, as the meaning of Tasleemah (تسليمه) is to say Salaam once (while offering prayer). That is why, the prayers that are being offered after Isha prayer at the nights of Ramadan are called 'Tarawih' because there was a consensus on the fact that the blessed companions (RA) had been resting for a while between

Virtue / Merit of Tarawih Prayer

Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said, "He who offers the optional prayer (Tarawih)

throughout Ramadan (nights), out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned." (Bukhari and Muslim). "Out of sincerity of Faith" means that not for the fame and hypocrisy but to worship for seeking purely pleasure of Allah the Exalted.

Number of Tarawih Prayer's Raka'hs

There are differences among Islamic scholars in the number of Tarawih prayer's Raka'hs. Although, a big virtue of offering Tarawih prayer is reported in Ahadith, due to not being it obligatory, there is a big room in the number Raka'hs of Tarawih. The majority of scholars, jurists and Ulama's opinion is that 20 Raka'hs of Tarawih should be offered. The original base of difference amongst Ulama in the number of Tarawih prayer Raka'hs is that whether Tarawih and Tahajjud prayers are the same or they are separate and lone prayers. The majority of scholars and jurists have considered these two prayers separate ones. According to their approach, the narration of Ayesha (RA) is related with Tahajjud prayer only, in which she said that "Allah's Messenger (PBUH) would pray, neither in Ramadan nor in any other month, more than eleven Raka'h" and they have given several evidences thereof. Some of them are as under:

- 1) Imam Bukhari in his well-known and distinguished book (Bukhari) has stated Tahajjud prayer in the chapter of Tahajjud (Kitaab-ut-Tahajjud), whereas he mentioned Tarawih prayer in the chapter of Tarawih prayer (Kitaab Salatut-Taraweeh). It is quite clear that both prayers are separate, as it is adopted by majority of Ulama and four Imams. If they were the same one prayer, so why would Imam Bukhari state them in two separate chapters. By

mentioning the Hadith of Ayesha (RA) in the Chapter of Tahajjud, Imam Bukhari has clearly proved that the relation of this Hadith is with Tahajjud prayer only.

- 2) Tarawih prayer is being offered in Ramadan only and in this Hadith, there is a reference to such a prayer which is also being prayed in the months other than Ramadan.
- 3) If the relation of Ayesha's (RA) narration is with Tarawih prayer, when Omar Farooq (RA) set up officially 20 Raka'hs of Tarawih with congregation, then why did no companion (RA) of the Prophet (PBUH) raise any criticism? (In no book of the World, in whatsoever language may be, no companion of the Prophet (PBUH) had raised any objection on 20 Raka'hs of Tarawih prayer in the reign of Omar Farooq (RA). If there were such a clear Hadith on the number of Raka'hs of Tarawih prayer, then how would Omar Farooq (RA) and the blessed companions (RA) dare to start 20 Raka'hs of Tarawih in lieu of 8 Raka'hs? The blessed companions (RA) even in minor issues had no opposition to the teachings of the Prophet (PBUH) and they certainly had the spirit of following Sunnah far better than us. But we (the Muslims of today) are unable to compare the enthusiasm and spirit of the blessed companions (RA) about the pursuance of Sunnah. Hence, the Prophet (PBUH) said that we have to cling strongly to Sunnah of Khulafa-ur-Rashideen (the rightly-guided Caliphs) (Ibne Majah).
- 4) If, this Hadith is really related to Tarawih prayer (and Tahajjud and Tarawih are separately two prayers), then in the last ten days of Ramadan why

after offering Tarawih prayer, Tahajjud prayer is offered?

- 5) The relation of this Hadith is assuredly with Tahajjud prayer, as the Muhadditheen have stated this Hadith in the chapter of Tahajjud not in the chapter of Tarawih prayer (See: Muslim Vol. 1 page 154, Abu Daud Vol. 1 page 196, Tirmidhi Vol. 1 page 58, Nasai Vol. 1 page 154, Mu'atta Imam Malik page 42).

Allama Shamsuddin Karmani (RHA) (Bukhari's explainer) pens down that this Hadith relates to Tahajjud prayer and that the aforesaid question of Abu Salamah (RA) and response of Ayesha (RA) was about Tahajjud prayer too (Al-Kaukab Al-Darari, Explanation of Sahih Bukhari Vol. 1 page 155-156).

Shah Abdul Haq Muhaddith Dehlavi (RHA) says that it is correct that the Prophet (PBUH) had been offering eleven Raka'hs, but that were surely Tahajjud prayers.

Shah Abdul-Aziz Muhaddith Dehlavi (RHA) writes that this Hadith is borne on Tahajjud prayer that was similar in Ramadan and other than Ramadan (Majmuah Fatwa Azizia page 125).

Tarawih Prayer during the time of the Prophet (PBUH)

Ayesha (RA) says that in a night (of Ramadan), the messenger of Allah (PBUH) offered Tarawih prayer in the mosque and the companions (RA) also offered behind him. Then at the second night the participants were more. The third and fourth nights, the Prophet (PBUH) did not come out to the mosque and in the morning, the Prophet

(PBUH) said that I witnessed your interest and desire and I became afraid that this prayer lest be enjoined upon you in Ramadan (Muslim, Al-Targhib fi Salatit Tarawih).

Abu Hurairah (RA) narrated that the Prophet (PBUH) used to awaken the desire for worship in Ramadan, but did not command it as obligatory. The Messenger of Allah (PBUH) said, "He who offers the optional prayer (Tarawih prayers) throughout Ramadan (nights), out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned." This action of worship had been as it was, till the death of the Prophet (PBUH), so was it in the reign of Abu Bakr Siddiq (RA) and the beginning time of Omar Farooq (RA) (Muslim, Al-Targhib fi Salatit Tarawih).

By the Hadith of Sahih Muslim, this fact is known that in the lifetime of the Prophet (PBUH), in the reign of Abu Bakr Siddiq (RA) and early days of the caliphate of Omar Farooq (RA), there was no arrangement for offering Tarawih prayer, mere attention had been drawn to it. In the caliphate of Omar (RA), a change surely occurred. Explanation of that change in the light of writings of Muhadditheen, jurists and Ulama is following in this article.

In Ayesha (RA)'s narration (Allah's Messenger (PBUH) would pray, neither in Ramadan nor in any other month, more than eleven Rak'ah), there is no word of Tarawih. It is therefore, surely its relation is with Tahajjud. This is why, this Hadith is stated by Muhadditheen in the chapter of Tahajjud and not in the chapter of Tarawih (See: Muslim Vol. 1 page 154, Abu Daud Vol. 1 page 196, Tirmidhi Vol. 1 page 58, Nasai Vol. 1 page 154, Mu'atta Imam Malik page 42).

Imam bin Nadhar Maruzi (RHA) in his well-known book (Qiyamullail, page 91 & 92) by making a chapter as “Qiyamullail” has stated many Ahadith and narrations, but he did not cite the above mentioned Hadith of Ayesha (RA), as according to his approach, this Hadith is not related to Tarawih prayer at all.

Allamah Ibne Qaiyyim (RHA) has adduced this Hadith in his famous and renowned book (Zadul Ma’ad page 86) in the chapter of Qaiyamullail (Tahajjud). Moreover, a blind eye cannot be turned from the opinion of Imam Qurtubi (RHA) on this narration that many more Ulama consider this narration as disordered and invalid (Aini - explanation of Bukhari - Vol. 7 page 187).

Tarawih in the Reigns of Khulafa-ur-Rashideen (Rightly-Guided Caliphs):-

How many Raka’hs of Tarawih were being offered in the reign of Abu Bakr Siddiq (RA), no clear position of the blessed companions (RA) is found in this respect. As, the action of this era was as it is and the people used to pray Tarawih separately. Thus, in the caliphate of Abu Bakr Siddiq (RA) (namely two Ramadans) no Tarawih prayer was offered in congregation even for one time.

When, Omar Farooq (RA) during his caliphate had seen the people offering Tarawih individually, then he gathered all the companions (RA) under the leadership (imamat) of Ubai’ bin Ka’ab (RA), and by this way for the first time, a regular arrangement of 20 Raka’hs of Tarawih after offering Isha, the prescribed prayer and before Witr prayer, had started. Look into the following matters that are set upon in the era of Omar Farooq (RA):

1)	Offering Tarawih Salah in the whole month of Ramadan.	(that is being followed by the whole Ummah)
2)	Offering Tarawih ritual regularly in congregation.	(that is being followed by the whole Ummah)
3)	Offering Witr ritual in congregation.	(that is being followed by the whole Ummah)
4)	Offering 20 Raka'hs of Tarawih.	Mode of Tarawih is acceptable, but number of Tarawih prayer is objectionable.

Abdulrahman Qari (RHA) says that I along with Omar Farooq (RA) while entering into the mosque, saw that people are offering Tarawih ritual in various groups and individually and some people are participating with someone. Having been noticed this fact, Omar Farooq (RA) said, certainly, I'm of the view that what a good way it will be, if they are gathered under the leadership of an Imam and then he gathered all the people under the leadership of Ubai Bin Ka'ab (RA). Abdurrahman (RHA) says that when we went out the next night, we saw that all the people are praying under the leadership of the Imam, Omar Farooq (RA) said that "this is a very good way". Moreover, he said that the part of the last night in which you sleep is better than this time therein you spend standing in praying. (Mu'atta Imam Malik, chapter what is mentioned regarding the offering of optional prayers in Ramadan).

Yazid Bin Ruman (RHA) says that the people (the blessed companions) had been performing 23 Raka'hs (20 Tarawih and 3 Witr) in the caliphate era of Omar Farooq (RA), (Mu'atta Imam Malik, chapter what is mentioned regarding the offering of optional prayers in Ramadan page 98).

Baihaqi (RHA) has penned down in his book Kitaabul Ma'arefah that Saib Bin Yazid (RHA) says that in the Caliphate of Omar Farooq (RA), we used to offer 20 Raka'hs of Tarawih and Witr. Imam Zaila'ee (RHA) has claimed that the source (Sanad) of this Hadith is correct (Nasburrayi Vol 2, page 154).

Ubai Bin Ka'ab (RA) narrates that Omar Farooq (RA) ordered him to lead the prayers in congregation at the nights of Ramadan. Wherefore, he said that people fast in the daytime and they cannot recite well, it would be very well, if you make them to hear the holy Qur'an (in prayers). Hence Ubai Bin Ka'ab (RA) led them in 20 Raka'hs of Tarawih (Musnad Ahmad Bin Manie' by quote of Itahful Khairatul Maharah for Busiri on Almatilibil A'aliah Vol 2 page 424).

In Mu'atta Malik, there is a narration of Saib Bin Yazid (RHA) through Yazid Bin Khasifah (RHA) that 20 Raka'hs of Tarawih prayers had been offered in the Farooqi era (Fathul Bari Libne Hajar Vol 4, page 321, Nailulawtar Lish Shaukani Vol 2 page 514).

Mohammad Bin Ka'ab Al-Qarzi (RHA) (a great Tabi'ee) says that the people in the era of Omar Farooq (RA) used to offer twenty Raka'hs of Tarawih (Qiyamullail Lil Maruzi page 157).

Yahya Bin Saeed (RHA) reports that Omar Farooq (RA) issued an order to a man to lead the people in Tarawih prayer of 20 Raka'hs in congregation (Musannaf ibne Abi Shaibah vol. 2 page 285).

Narrated by Hassan (RHA) that Omar Farooq (RA) gathered the people under the leadership of Ubai Bin Ka'ab (RA) and he used to lead the people in 20 Raka'hs of Tarawih prayer (Abu Daud Vol. 1 page 211, chapter of Al-Qunut wal Witr).

Saib Bin Yazid (RHA) says that in the Caliphate of Omar Farooq (RA), three Raka'hs of Witr and twenty Raka'hs of (Tarawih) had been offered (Musannaf Abdulrazzaq vol. 4 page 201, Hadith no. 7763).

Saib Bin Yazid (RHA) says that in the Caliphate of Omar Farooq (RA), we used to pray twenty Raka'hs of Tarawih and the Qur'an reader read Surat of hundred verses and in the reign of Uthman Ghani (RA), owing to long standing within prayer, the people used to recline on sticks (As-Sunanul Kubra Lil Baihaqi vol. 2 page 496).

Reported by Abulhasnaa (RHA) that Ali (RA) ordered a man to lead the people in 20 Raka'hs of Tarawih prayer in Ramadan (Musannaf ibne Abi Shaibah vol. 2 page 285).

Abu Abdulrahman Al-Solami (RHA) reported that Ali (RA) called upon the Qur'an readers in Ramadan, and then he ordered a reader out of them to lead the people in 20 Raka'hs of Tarawih and Ali (RA) himself used to lead them in Witr prayer (As-Sunanul Kubra Lil Baihaqi vol. 2 page 496).

Action of the Companions (RA) and Tabi'een (RHA) about Tarawih

A'amash (RHA) says that Abdullah Bin Masoud (RA) also used to offer 20 Raka'hs of Tarawih and 3 Raka'hs of Witr (Qiyamullail Li Maruzi page 157).

Hassan Basri (RHA) narrates through Abdul-Aziz Bin Rafi'e that Ubai Bin Ka'ab (RA) used to lead the people in 20 Raka'hs of Tarawih and 3 Raka'hs of Witr (Musannaf Ibne Abi Shaibah Vol. 2 page 285).

Ataa Bin Abi Rabah (RHA), (a great Tabi'ee who had seen approximately 200 companions) says that I found the people (the blessed companions) were used to offer 20 Raka'hs of Tarawih and 3 Raka'hs of Witr (Musannaf Ibne Abi Shaibah Vol. 2 page 285).

Ibrahim Al-Nakhaie (RHA), (a great Tabi'ee, well-known and famous Mufti of Kufa) says that the people in Ramadan used to offer 3 Raka'hs with five Tarawih has (Kitabul Aathar by narration of Abi Yusuf page 41).

Sheetar Bin Shakal (RHA), (an eminent Tabi'ee and pupil of Ali (Ra)), used to lead the people in congregation for twenty Raka'hs of Tarawih and three Raka'hs of Witr (As-Sunanul Kubra Lil Baihaqi Vol. 2 page 496).

Abul-Bukhtari (RHA), (he had a very high educational rank among Kufa's inhabitants, a pupil of Abdullah Bin Abbas, Omar and Abu Saeed (RA)), it is narrated about him that he used to lead in congregation for twenty Raka'hs of

Tarawih and three Raka'hs of Witr, with five Tarwihs (Musannaf Ibn Abi Shaibah Vol. 2 page 285).

Suwaid Bin Ghafilah (RHA), (he had met Abu Bakr, Omar, Ali, Abdullah Bin Masoud and other companions (RA) of the Prophet (PBUH)), for whom Abul Khudhaib says that Suwaid Bin Ghafilah (RHA) used to lead twenty Raka'hs of Tarawih in Ramadan with five Tarwihs (As-Sunanul Kubra Lil Baihaqi Vol. 2 page 496).

Ibne Abi Mulekah (RHA), (a great Tabi'ee who had the honour of meeting about thirty companions (RA) of Allah's messenger (PBUH)), Nafe' bin Umar (RA) says that Ibne Abi Mulekah (RHA) used to lead us in twenty Raka'hs of Tarawih in Ramadan (Musannaf Ibne Abi Shaibah Vol. 2 page 285).

Opinions (Sayings) of Senior Ulama of Ummah on Tarawih Prayer

Imam Abu Hanifa (RHA):

Allama Ibne Rushd (RHA), writes that optional prayers in Ramadan in the opinion of Imam Abu Hanifah (RHA) are twenty Raka'hs. (Bedayatul Mujtahid Vol. 1 page 214). Imam Fakhruddin Qadi Khan (RHA) notes down that Imam Abu Hanifah (RHA) says that offering twenty Raka'hs in each night in Ramadan with five Tarwih as aside from Witr is Sunnah (Fatawa Qadi Khan Vol. 1 page 112).

Allamah Alauddin Kasani (RHA) writes that the correct stand of majority of Ulama is that when, Omar Farooq (RA) caused to assemble the blessed companions (RA) to offer Tarawih under the leadership of Ubai Bin Ka'ab (RA), then he offered twenty Raka'hs of Tarawih and there was a

consensus of the companions (RA) on that (Baday'eul Sanay'e).

Imam Malik (RHA):

According to a famous opinion of Imam Malik (RHA) the number of Tarawih Raka'hs are 36. Whereas, in accordance with a view of Imam Malik, twenty Raka'hs of Tarawih are Sunnah. Allamah Ibne Rushd Qurtubi Malki (RHA) says that Imam Malik in one of his opinions has liked twenty Raka'hs of Tarawih (Bedayatul Mujtahid Vol. 1 page 214). In Masjid-e-Haram, the people of Makkah used to circumambulate a round of Ka'ba after every four Raka'hs of Tarawih as Tarweeha. Against that action, the people of Madinah began to perform four Raka'hs of Nafil during every Tarweeha. Thus, as per an opinion of Imam Malik (RHA) number of prayers worked out to be 36 Raka'hs (20 Raka'hs Tarawih and 16 Raka'hs Nafil prayers)

Imam Shafa'ee (RHA):

Imam Shafa'ee (RHA) says that I like twenty Raka'hs of Tarawih, and in the Holy Makkah twenty Raka'hs had been offered (Qiyamullail page 159). At another place, Imam Shafa'ee says that I found the people of my city Makkah offering twenty Raka'hs of Tarawih (Tirmidhi Vol. 1 page 166). Allamah Nawavi Shafa'ee pens down that our approach (Shawafe's) regarding Raka'hs of Tarawih is twenty with ten *salams* excluding Witr prayer. Twenty Raka'hs include five Tarweehas. And one Tarweeha consists of four Raka'hs with two *salams*. The same is the course of Imam Abu Hanifah, Imam Ahmad bin Hanbal and Imam Abu Daud Zaheri (RHA). Qadi Aiyadh (RHA), had quoted twenty Raka'hs of Tarawih from the majority of Ulama (Al-Majmu'a).

Imam Ahmad bin Hanbal (RHA): A distinguished representative of Hanbali Fiqh (Islamic jurisprudence) writes, the preferred view of Imam Abu Abdullah (Ahmad bin Hanbal) is of twenty Raka'hs and the same view is adopted by Sufiyan Sauri (RHA). The evidence of this opinion is that when Omar Farooq (RA) assembled the blessed companions (RA) under the leadership of Ubai Bin Ka'ab (RA), he used to lead them in twenty Raka'hs. Imam Ahmad Bin Hanbal's reasoning is through narrations of Yazid and Ali (RA). Ibne Qudamah says that it is as consensus. He also says that the action which is being followed by the blessed companions (RA) of the Prophet (PBUH), it is solely worth to be followed (Almughni Libne Qudamah Vol. 2 page 139, Salat Tarawih).

Imam Tirmidhi says that the same itself is the course of majority of Ulama, which is being reported from Ali, Omar and other blessed companions (RA) that the Raka'hs of Tarawih are twenty. The same approach is of Sufiyan Sauri, Ibn Mubarak and Imam Shafa'ee, and Imam Shafa'ee says that I have seen the people of Makkah used to pray twenty Raka'hs (Tirmidhi, Ma Jaa'a fi qaiyam Shahre Ramadan). On this occasion, Imam Tirmidhi has written that some people in Madinah used to offer 41 Raka'hs of Tarawih ritual. But Imam Tirmidhi did not write praying of 8 Raka'hs of Tarawih by none of Madinah or Makkah's scholars.

The most renowned explanation writer of Muslim Sharif, Allamah Nawavi (RHA) who is also the compiler of Riyadhus Saliheen, says that Qiyame Ramadan is meant 'Tarawih' and all Ulama are agreed upon the fact that this prayer is favourite and beloved to Allah, the Exalted; however, there is a difference that whether should it be

performed alone or offered with congregation in the mosque? Hence, Imam Shafa'ee, Imam Abu Hanifa, Imam Ahmad bin Hanbal, some Malki Ulama and others say that offering it in congregation is better, since Omar Farooq (RA) and the blessed companions (RA) had been constantly offering and it is continued till today, even it has become one of Muslims' virtual signs (Sharah Muslim Lin Nawawi, Abstract: Al-Targhib fi Qiyamillail).

Allamah Nawawi also says that you should know that there is a consensus of the whole ulama for being Tarawih prayer Sunnah. They are twenty Raka'hs whose each two Raka'hs have one Salaam (Al-Azkar page 83).

Allamah Aiyini (writer of Bukhari explanation) pens down that in the era of Omar Farooq, Usman and Ali (RA), Tarawih used to be offered twenty Raka'hs (Aiyini Vol. 7 page 178).

Sheikh Ghazali (RHA) says that Raka'hs of Tarawih are twenty whose mode of performance is very famous and they are Sunnah Muakkadah (Ihyaul Uloom Vol 1, page 132).

Sheikh Abdulqadir Jilani (RHA) says that Tarawih is the holy Sunnah of the Prophet (PBUH) and they are twenty Raka'hs (Ghuniatut Talibeen page 267, 268).

Maulana Qutbuddin Khan Muhaddith Dehlavi (RHA) says: "There is a consensus of the companions (RA) on being the number of Raka'hs in Tarawih, twenty (Mazahire Haq Vol 1, page 436).

Shah Waliullah Muhaddith Dehlavi, in his well-known and famous book (Hujjatullahil Balegha) writes that in the era of the blessed companions (RA) and Tabi'een (RHA), the Raka'hs of Tarawih have been fixed at twenty. This is why,

he says that the blessed companions (RA) and Tabi'een (RHA) had added the following three things to Qiyame Ramadan:

- 1) To gather in the mosques because it facilitates for both the common people and dignitaries.
- 2) To offer them in the beginning of the night, even though it is better to be offered in the last phase of night, as Omar Farooq (RA) has pointed.
- 3) Number of Tarawih Raka'hs are twenty (Hujjatullahil Baligha Vol. 2, page 67)

The famous Ghair Muqallid scholar, Nawab Siddiq Hassan Khan Bhopali (RHA) has written that the way of offering Tarawih which was prevalent in the reign of Omar Farooq (RA), has been considered by the scholars as consensus (Aunul Bari Vol. 4 page 317).

Full Text of Ayesha (RA)'s Hadith and its right concept:

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهٗ، سَأَلَ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْلُ عَنْ حُسْنَيْنٍ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْلُ عَنْ حُسْنَيْنٍ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ . فَقَالَ " يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي " . (بخاري . كتاب التهجد)

Narrated Abu Salma bin Abdur Rahman:

I asked Ayesha (RA), "How is the prayer of Allah's Messenger (PBUH) during the month of Ramadan." She said, "Allah's Messenger (PBUH) never exceeded eleven Raka'h in Ramadan or in other months, he used to offer four Raka'h, do not ask me about their beauty and length,

then four Raka'h, do not ask me about their beauty and length, and then three Raka'h." Ayesha (RA) further said, "I said, 'O Allah's Messenger (PBUH)! do you sleep before offering Witr prayer?' He replied, 'O Ayesha! My eyes sleep but my heart remains awake!'"

(Clarification): Remember that this Hadith of Ayesha (RA) relates to Tahajjud prayer, whereas Tahajjud and Tarawih are two separate prayers and this is the opinion of the majority of scholars.

In this Hadith, the prayer state of Prophet (PBUH) has been explained that he firstly used to offer fours Raka'hs having very long Qiyam, Ruku' and Sajdah, then it followed by the next four Raka'hs of very long Qiyam, Ruku' and Sajdah, thereafter he used to perform three Raka'hs of Witr. The text of Hadith clearly illustrates that the main purpose of question and answer is to explain the prayer state of the Prophet (PBUH), not the number of Raka'hs. Having been considered Tahajjud and Tarawih prayers as one prayer by some scholars, they have taken 'word eight' for Tarawih, but they ignored offering way of eleven Raka'hs and three Raka'hs of Witr.

Suppose, if Tahajjud and Tarawih are the one prayer only and this Hadith is a proof for being Tarawih eight Raka'hs, then all parts of this Hadith should be taken into consideration, and Tarawih should be offered in accordance with the complete states mentioned therein, or at least it should be declared as Sunnah. But they have taken 'word eight' and overlooked the states of eight Raka'h prayers, as it is mentioned in it that both four Raka'hs were very long and there were three Raka'hs of Witr. As for Witr, word three is abandoned and one Raka'h

only is adopted for the convenience. It is clearly stated in this Hadith that Allah's messenger (PBUH) used to sleep after offering eight Raka'hs, then, he offered Witr. While in Ramadan, right from the beginning of the era of Omar Farooq (RA), all the people immediately after offering Tarawih along with Isha prayer, used to pray three Raka'hs of Witr. Having been picked up 'word eight' only of this Hadith of Bukhari, leaving all its other things, then, this is not to pursue the Hadith of Ayesha (RA), but, it is to depend only upon the Qur'an and Hadith understanding of their Aslaf and exactly that is itself Taqleed. Notwithstanding, there is another Hadith of Ayesha (RA) in Bukhari:

ثَلَاثَ
لِي إِذَا
بُصَدَّ
سَمِعَ النَّدَاءَ بِالصُّبْحِ زَكْعَيْنِ خَفِيفَيْنِ (بَابُ مَا يَقْرَأُ فِي رَكْعَتِي الْفَجْرِ)

The Messenger of Allah (PBUH) used to offer thirteen Raka'hs during the night, he would offer two light Raka'hs of prayer (Sunnah of Fajr) when he heard the call to the dawn prayer. We should notice that the Hadith of 11 Raka'hs is mentioned in Bukhari and so as the Hadith of thirteen Raka'hs and both the Ahadith are narrated by Ayesha (RA). But we cannot understand that the 'word eight' has been taken from the Hadith of eleven Raka'hs and the Hadith of thirteen Raka'hs is absolutely forsaken. However, the word "كَانَ" has been used in the Hadith of thirteen Raka'hs which is used in Arabic for the past continuous, which means the Prophet (PBUH) was habitual to offer thirteen Raka'hs. The people, who consider Tahajjud and Tarawih prayers as one prayer, are unable to reconcile both Ahadith in the light of the Qur'an and Sunnah. When they are asked that in the Hadith of Ayesha (RA), there is a mention of offering four and four Raka'hs altogether, but your practice is to offer two and

Imam Bukhari in this respect, read the preamble of the famous explanation of Bukhari “Fathulbari”.

The only correct stance is that Tarawih and Tahajjud prayers are two separate prayers. Tahajjud prayer is determined by Allah’s command. Read the opening verses of Surah Al-Muzzammil: (.....يا أيها المزمّل قم اللّيل إلّا قليلاً).

Whereas, Tarawih prayer is prescribed by the order of Prophet (PBUH), as he said that: سننّت له قيامه (Nasai, Ibne Majah), I prescribed Tarawih prayer as Sunnah. It is clear just like the sunshine that offering twenty Raka’hs of Tarawih in congregation had been regularly set forth from the era of Omar Farooq (RA). As, we have mentioned opinions and views of Muhadditheen and scholars with their references. Therefore, the denial of this fact is only an intransigence and stubbornness. The relation of Ayesha’s (RA) Hadith is only with Tahajjud which the Prophet (PBUH) used to offer sometimes less and sometimes more.

Elimination of a suspicion

Some scholars tried to prove through the narration of Jabir (RA) mentioned by Ibne Khozaimah and Ibne Hibban, that the Prophet (PBUH) offered eight Raka’hs of Tarawih. But this narration is so weak and denounced that it cannot be quoted as a proof, a narrator in this Hadith, who is called Eissa bin Jariyah has reported denounced narrations according to Muhadditheen’s opinion. As, the scholars adopted the position of eight Raka’hs of Tarawih, do not recognize narrations of such narrators in other issues, otherwise, we also have various Ahadith of this type, that state that the Prophet (PBUH) offered twenty Raka’hs of

Tarawih. Abdullah bin Abbas (RA) narrated that the holy Prophet (PBUH) indeed offered in the month of Ramadan lonely without congregation twenty Raka'hs and Witr. (Baihaqi Vol.1 page 496, this Hadith is mentioned by Tabrani in Kabeer, Ibne Adi in Musnad and Allamah Baghawi in Mujammah Sahaba). (Zujajatul Masabeeh). Hafiz Ibne Hajar al-Asqalani has reported through Imam Rafa'ee that the holy Prophet (PBUH) had led a congregation of twenty Raka'hs of Tarawih for two nights, then the people gathered at the third night, but the Prophet (PBUH) did not come out. In the next morning, he (PBUH) said to his companions (RA), I was afraid that, lest it be enjoined upon you and you won't be able to perform it that is why, I did not come out.

Elimination of second suspicion

Based on a narration, some people have written that Omar Farooq (RA) ordered that 'eleven Raka'hs' Tarawih to be led. Even though, this Hadith is reported by three ways and there are serious doubts in the source (sanad) of this Hadith. Moreover, twenty Raka'hs of Tarawih had been offered in the era of Omar Farooq (RA). This matter is clearly recognized by Muhadditheen and big Muslim scholars, as it has been mentioned above in the light of references of Ulama and Muhadditheen. It is therefore, the denial of this fact is only stubbornness and intransigence. This fact is also acknowledged by Imam Tirmidhi, Imam Ghazali, Allama Nawawi, Shah Waliullah Muhaddith Dehlavi, Allama Ibne Qudama, Allama Ibne Taimiyah and the renowned Ghair Muqallid scholar Nawab Siddiq Hassan Khan Bhopali (RHA). When, the famous Ghair Muqallid scholar Mufti Mohammad Hussain Batalawi issued a formal fatwa for the first time in 1284 H that 'eight

Raka'hs's Tarawih' are Sunnah and twenty Raka'hs are Bid'at, then this strange and bizarre fatwa was severely opposed by every nook and corner. The famous elderly Ghair Muqallid cleric Maulana Ghulam Rasool severely condemned this fatwa in his own words. He had considered that fatwa a great transgression and trespass to Shari'ha (Risala Tarawih page 28, 56).

Elimination of third suspicion

Some scholars say that if, there is any contradiction between the Prophet's (PBUH) statements and the blessed companions' (RA), then the statements of the companions (RA) will be abandoned and the statement of the Prophet (PBUH) will be taken. So far as this fact is concerned, there is no difference among Ummah. By the way, if someone doubts or mistrusts it, he should renew his faith. But, there is no contradiction, as no number of Taraweeh's Raka'hs is mentioned neither in the sayings nor proven by the acts of the Prophet (PBUH). We all better know that the companions (RA) loved Sunnah of the Prophet (PBUH) more than us and they were more afraid than us in innovating any new thing in the religion.

Special attention

Saudi Arabia's leading cleric, the famous teacher of the Prophetic mosque and (former) judge of Madinah, Sheikh Attiyah Mohammad Salem (d. 1999) has compiled a separate book on 'one thousand four hundred years history of Tarawih prayer' in Arabic named (التراويح أكثر من)

ألف عام في المسجد النبوي Tarawih prayer for more than one thousand years in the Prophetic mosque). Having been mentioned the cause of its compilation, he writes in the

preamble that Tarawih prayer is constantly being offered in the Prophetic mosque, then some people stop praying after offering eight Raka'hs only, and they think that offering eight Raka'hs is better and more than it, is not allowed. By this way, they are deprived of the reward of remaining Raka'hs of Tarawih. It is a great pity to see their deprivation. That is why, I'm compiling this book, so that doubts of such people will be removed and may Allah bless them to offer twenty Raka'hs of Tarawih! After discussing on the history of 1400 years, Sheikh Attiyah Mohammad Salem writes in this book, "After this detailed analysis, at the first instance, we would like to ask our readers that whether it is proved at any occasion, during a long period of more than one thousand years that the eight Raka'hs Tarawih had been offered in the Prophetic mosque? Or assume that it is proved offering of less than twenty Raka'hs? But it is clearly proved that during the span of one thousand four hundred years, only twenty Raka'hs or more than that used to be offered. Another question is that "did any companion or scholar issue a fatwa in the past that it is not allowed to perform more than 8 Raka'hs of Tarawih and he based his fatwa on Ayesha's (RA) Hadith?"

Summary

Tarawih prayer is not obligatory, but precautionary measures should be taken by offering 20 Raka'hs Tarawih, as they contain 8 Raka'hs too. The special merits for worshipping in Ramadan nights are abundantly reported in many Ahadith. Whatsoever, in the light of Ahadith agreed upon by Bukhari and Muslim and opinions of reliable scholars and Muhadditheen, the stance of offering twenty

Raka'hs in Tarawih is considered to be very robust and strong.

5. Holy Ramadan in the light of Qur'an & Hadith

Allah, the Exalted, in His Holy Qur'an (from verse 183 to 187- Surat Al-Baqarah) has elaborated the provisions related to Ramadan and fasting, whose explanations are detailed by the Qur'an Explainer Sheikh Mufti Mohammad Shafa'ee (RHA), in his famous book (Ma'ariful Qur'an). The following is the extract of that. May Allah guide all of us to good deeds; especially make us to appreciate this blessed month!

Extract of Explanation of Verse 183 and 184

O those who believe, the fasts have been enjoined upon you as were enjoined (decreed) upon those before you so that you (by blessings of fasting) become (progressively) God-fearing. As the quality of fasting makes oneself habitual to grow into a man power which helps him control his various desires, which is really the foundation of *Taqwa* (piety)? So, you have to observe fasting for few days. (Few days means days of Ramadan as it is mentioned in the next verse). Then (there is so easiness therein). It gives concession in the matter of fasting to a 'sick' person (who cannot fast without an unbearable hardship or has strong apprehension that his illness will be aggravated) or he is a (legitimate) traveller, then, (he is allowed not to observe fasting in Ramadan and then a number from other days obligated to fast during other days making the number match number of days he could not fast. And another facility which was abrogated thereafter from normal people, that was who have the strength to fast and are not

restricted by sickness or travel, but do not wish to do it for some reason, they have the option of paying, in lieu of a fast, ransom in the form of charity. It is the feeding of poor person or paying value of that. Then whoever does more good and ransom voluntarily, that is better for him. Even though, this concession was given in these conditions for observing fast, and that your fast is better for you in these circumstances too, if you know the virtue of fasting.

Saum (Fasting)

Saum literally means 'Imsak' namely to abstain or avoid, and in religious term *Saum* is to refrain constantly from eating, drinking and sexual intercourse right from the beginning of sunrise up to the sunset with the intention of fasting. Therefore, should one eat or drink anything even a minute before sunset, the fast will not be valid. (Similarly, if one abstained from all these things throughout the day but made no intention to fast, there will be no fast in this case, too). The intention is actually the will of heart, it is not necessary to be uttered by tongue, if uttered, then it is better.

Enjoinment of fasting upon earlier Ummahs

Fasting is made obligatory for the Muslims by setting forth a specific example that the command in this respect has accompanied by the statement that the obligation of fasting is not peculiar to them. The fasting had also been enjoined upon the earlier *Ummahs* (nations). The reference to the earlier *Ummahs* in the verse shows the importance of fasting on the one hand, and gives an encouragement to the Muslims on the other. It indicates

that although there may be some inconvenience in fasting but the same inconvenience was also faced by the earlier *Ummahs*.

The text **تَتَّقُونَ لَعَلَّكُمْ** pointed out to the inherent quality of fasting which contributes significantly to one's ability to become abstaining from the sins and God-fearing. Fasting fosters into man a power which helps him control his desires, which is really the foundation of *Taqwa* (piety).

Fasting for the Sick

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا: The word 'sick' used here refers to a person who cannot fast without an unbearable hardship or has strong apprehension that his illness will be aggravated. The words **وَلَا يُرِيدُ بِكُمُ الْعُسْرَ** and "(Allah) does not want hardship for you" occurring in the following verse have a clear indication to this effect. This position is also accepted by the consensus of the Muslim jurists.

Fasting during Travel

أَوْ عَلَى سَفَرٍ (or on a journey) rather than the word, *musafir* or 'traveller', the phrase **عَلَى سَفَرٍ** used. This pointed out several important matters, that leaving home and going out is not enough to claim the exemption during fasting. The duration of the travel should be somewhat longer, but, the precise duration of this journey has not been mentioned in the words of the Holy Qur'an. Guided by the statement of the Holy Prophet (SAWS) and the subsequent practice of his blessed Companions, the Islamic jurists have fixed this distance to be approximately 72 km. Anyone who intends to stay at a given place for fifteen days or more shall not

come under the umbrella of '*ala safarin*', therefore, he shall not be deserving of the leave granted to one on 'a journey'.

Making Qadha of the Missed Fast

The words of the text, **فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ** literally translated as 'then, a number from other days' mean that a sick person or a traveller is obligated to fast during other days making the number match the number of days he could not fast. In the Qur'anic provision, 'a number from other days' there is no restriction on *qadha* fasts, they could be consecutive or random, the choice is open. But he has to make *qadha* of missed fasts later on.

Fidyah or Ransom for a Missed Fast

The meaning of this verse is apparently the same what is mentioned in the "Extract of Explanation" that those who have the strength to fast and are not restricted by sickness or travel, but do not wish to do it for some reason, they have the option of paying, in lieu of a fast and ransom in the form of charity. This injunction was valid in the early days of Islam when the purpose was to familiarize people to fasting. In the verse that follows, this injunction was abrogated for normal people. However, according to the consensus of the Ummah, it remained applicable to the people of very old age and to those who suffer from a permanent illness with no hope of recovery.

The amount of Ransom

The ransom of a missed fast is half '*saa*' wheat equivalent to approximately (2 kilograms) or the correct market price of wheat, the amount should be given to a poor person (which will be the ransom of one missed fast.)

It is explicitly known by Hadiths that there are three changes affected in respect to Fasting:

- 1) When the messenger of Allah (SAWS) came to Madinah, he had been fasting in every month three days and one day (A'ashura) namely the tenth day of Muharram.
- 2) When fasting of Ramadan was enjoined, an option was given to every Muslim either he observes fast or pay ransom, but fasting is better for him. Thereafter, the other verse was revealed withdrawing this choice and fasting alone became necessary for those who had the strength. But it remained valid in the case of very old age that he can pay ransom if he wishes so.
- 3) In early days of Islam, a faster could eat or drink after fast-break only he was not sleep (Iftar's nap), if he sleeps, his fasting of the next day begins, and he was consequently not allowed to eat and drink. Then Allah, the Exalted, revealed the verse (أحل لكم ليلة الصيام الرفث) and thereby the facility of eating, drinking and sexual intercourse was granted till the dawn.

Extract of Explanation of Verse 185

(The days are few in number during which fasting is obligated) it is the month of Ramadan. It is a peculiarity of the Holy Qur'an that it was sent from the Preserved Tablet down to the Firmament of the Earth in one night of the month of Ramadan (*Laylat-ul-Qadr* - the Night of Power). Its first merit is to be the guidance for mankind, and second virtue is that its each and every part is clear evidence in directing to the straight paths. All other holy Scriptures are also characterized by these two qualities, i.e. they are

equally means of guidance and due to being clear evidences, and they are verily decisive between the rights and wrong. So those of you who witness the month must fast therein (the concession of Fidyah mentioned above is abrogated) and as for the provisions for sick and traveller are retained without any changes that whoever cannot fast without an unbearable hardship or has strong apprehension that his illness will be aggravated or on (legitimate) journey, then, he has the concession not to fast, but he should fast number of days from other days in lieu of his missed days of Ramadan. Allah wants ease for you and does not want hardship for you, so that you should easily perform Allah's commands. Therefore, Allah, the Exalted, has made provisions the easiest in case of sickness and journey. He does not want any hardship in enacting rules and laws towards you. Owing to peculiar and especial interests, Allah Almighty stipulated these provisions that firstly you have to observe fasting, secondly if you have lagged behind fasting in Ramadan, you have to fast the missed days later on. The purpose is to tell people that fasts abandoned because of the compulsion of sickness or journey must be replaced by making *qadha* of them, so that you do not lose reward. Making *qadha* of fasting is ordered that you may proclaim the *Takbir* of Allah and His praise for having guided you and that you be grateful. He taught you such a manner that you may not deprive from blessings and benefits of fasting, if making *qadha* were not be obligatory then who would be rewarded by observing *qadha* fasts. In event of excuses, concession is given not to fast, so that you would be grateful to Allah for this facility and easiness. (Should this ease was not given there would be severe hardship).

The present verse is an extension of the previous brief verse and also an assertion of the great merit the month of Ramadan holds in its fold. This is an extension because the expression أَيَّامًا مَعْدُودَاتٍ (Days few in number) in previous Verse is a bit vague and which has been explained out in the present verse by saying that those counted number of days mean the days of the month of Ramadan. As far as the merit of this month is concerned, it has been said that Allah Almighty has chosen this month to reveal Scriptures.

شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (those of you who witness the month must fast therein), the general choice of paying ransom for not fasting, mentioned in the previous verse, was cancelled by this sentence and fasting is now the only alternative in force.

مَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ (should anyone be sick, or on a journey, then, a number from other days), the sick and the travelling have been granted leave that they may not fast at that time. When the sick person regains his health and the traveller returns home, they can make up for the days they missed by doing *qadha'* fasts. It will be recalled that this injunction had appeared in the previous verse, but now that the choice of paying fidyah (ransom) for not fasting has been cancelled, a doubt could creep up in relation to the concession granted to the sick and the travelling, that it may have been abrogated as well, therefore, the provision was positively repeated.

Extract of Explanation of Verse 186

Injunctions and merits concerning fasting and Ramadan were mentioned in three previous verses. This strain continues even after the present verse when details of fasting and *I'tikaaf* (seclusion) appear in a long verse. In between, this brief verse has been introduced to persuade servants of Allah to obey the commands of Allah by recognizing how He, in His special grace, hears and answers their prayers. There is no doubt about fasting being a difficult obligation despite many concessions and permissions. It is to make the trial bearable that special grace has been mentioned - 'I am near to My servants. When they pray, I answer their prayers and take care of what they need.' In a Hadith Qudsi, Allah, the Exalted, said that "I'm Myself reward of the fast". A prayer (دعاء *Dua*) made at the completion of a fast is accepted, therefore, one should be very particular about making prayers at that time.

The prayer made by one who is fasting at the time of his *iftar* is accepted. This is why the blessed Companion, 'Abdullah Ibn 'Umar (RA) would assemble his family members around him at the time of iftar and would pray.

Extract of Explanation of Verse 187

Explained here in this verse are some of the remaining injunctions of fasting. To have marital intimacy with wives is made lawful for you, which was subjected to the condition that one does not sleep after breaking of the fast, is abrogated. Since, being very close vicinity to wives, they are as bedding stuff for you, Then Allah, the Exalted, was well versed (as per this God's command) that you were committing sin by betraying His command. When some

Companions ran into difficulties due to this restriction, Allah, the Exalted, blessed you all and washed your sins out. So, now permission is there, you get involved in marital relations with your wives and what Allah predetermined for you, endeavour to seek them. Sexual intercourse with the wife during the night of fasting is allowed, likewise eating and drinking is fully permitted for you, whenever you wish can do so until the white thread of the dawn –break of dawn- becomes distinct from the black thread -the darkness of night-, then you are commanded to complete your fasting from (break of dawn) up to sunset (reaching the night).

And do not touch or contact your bodies with your wives' (with lust) during the days therein you are sitting in seclusion which is normally being done in mosques. These are the limits set by Allah; one should not even go near them because, if you go near them, you may cross those limits. Thus Allah Almighty elaborates His commands for reform of mankind, that may people be acquainted with His provisions and keep themselves away from them or breach them.

In the early days, when the fasts of Ramadan were made obligatory, the permission to eat, drink and have marital intimacy with wives was subjected to the condition that one does not sleep after breaking of the fast. So, as the practice was, a post-iftar nap rendered all these conveniences became unlawful. It was after such happenings that the present verse was revealed in which the first rule was cancelled and permission was given to eat, drink and have marital relations, even if this was after getting up from the post-iftar nap, continuously from the sunset to the break of dawn.

***I'tikaaf* (seclusion) and its issues:**

Literally, *I'tikaf* means to stay at some place in seclusion. In the terminology of the Qur'an and Sunnah, *I'tikaf* is the act of staying in a mosque under particular conditions. The *I'tikaaf* (seclusion) is Sunnah Muakkadah Kafayah (collective duty) which is done in the last ten days of Ramadan. It is inevitable for the one who is doing seclusion for the last days to enter the mosque on twentieth Ramadan before the sunset. In the state of *I'tikaf*, the permission to eat and drink in the night remains the same as it is for everybody else, but it is different when it comes to intimacy with women which is not permissible in the state of *I'tikaf*, not even in the night. In the state of *I'tikaf*, it is not allowed to come out of the mosque without pressing needs recognized by Islamic law.

Last time of eating Suhoor (Sehri):

The virtue of eating *Suhoor* at the end of night is clearly mentioned in various Hadiths. But, as it is stated in this verse that the prohibition of eating, drinking and marital intimacy while fasting are the limits of Allah and do not go near them, if you go near them, you may cross those limits. This is why overindulgence in gargling while fasting is *makruh* (reprehensible) as it holds the danger of water slipping into the throat; equally *makruh* is the kissing and hugging of one's wife. Similarly, it is better to stop eating and drinking a couple of minutes ahead of the time allowed for *Sehri* or *suhoor* just as a matter of precaution.

May Allah, the Exalted, help us all to perform good deeds and may accept the grand Qur'anic services of Sheikh Mufti Mohammad Shafi'e.

6. Gift of Ramadan

What is Ramadan?

The month of Ramadan is the ninth one in order, amongst the lunar months. The word “Ramadan” is derived from “Ramada”, which linguistically means “to burn”, since Allah Almighty purifies and burns the Muslims from their sins, that is why it is called Ramadan.

The verbal meaning of *Saum* (fasting) is to refrain and hold, and in the religious term, the *Saum* is to refrain oneself from eating, drinking and sexual intercourse with the intention of fasting, right from the beginning of the sunrise up to sunset. The intention (Niyat) is originally called a will of the heart, so it is not necessary to be uttered by tongue, though it is good, if uttered.

Ramadan and Fasting

Allah, the Exalted, said in His holy Qur'an: **يَا أَيُّهَا الَّذِينَ آمَنُوا**

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {البقرة 183}

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you (due to fasting) may (gradually) become righteous”. (Al-Baqarah 183).

In this verse, Allah, the Exalted, obligated the fasting on Muslims stating an example that the obligation of fasting is not specialized to you only, but it was also obligated on the previous nations. We, thereby, know a specific importance of fasting. The phrase “**لَعَلَّكُمْ تَتَّقُونَ**” obviously hints that there is a big role and impact of fasting on gaining the

power of *Taqwa*, as it empowers us to overcome our desires and that is the base of *Taqwa* (piety).

The messenger of Allah (PBUH) said that Allah, the Exalted, says: "Every deed a man does is rewarded from ten times till seven hundred times and as much as Allah wants. Allah says fasting is an exception; It is for me and I Myself reward for it. According to another narration, He is Himself a reward for the fasting, because, the man forsakes all kinds of his desires and food for me. Fasting person has two joys, the first (temporary) when he has his breakfast as, he satisfies his hunger and second (permanently) when he meets His God, he will be happy that he performed fasting" (Bukhari & Muslim). Hence, it is well known by this Hadith Qudsi that Allah, the Exalted, Himself will reward the fasting and such a reward that would be verily countless.

Importance and Virtue of Ramadan

Narrated by Abu Hurairah (RA) that the messenger of Allah (PBUH) said that so far as Ramadan is concerned, five qualities are particularly granted to my nation that were not given to any nation before them:

1. The breath smell of fasting person is dearer to Allah, the Exalted, than the fragrance of musk.
2. All creatures of Allah even fishes of sea will be praying for the fasters' forgiveness until break of their fast.
3. God Almighty adorns the paradise for them every day.
4. The masters of devils are shackled and chained down in this month.
5. The fasters are forgiven at the last night of Ramadan. The companions said: O Messenger of Allah (PBUH),

“the night of forgiveness, isn’t the night of Al-Qadr?”
The messenger (PBUH) said: no, but it is a normal practice that a worker is paid his wages as soon as he accomplishes his work. (Musnad Ahmad, Bzzaz, Baihaqi & Ibne Hibban)

Abu Saeed Khudri (RA) narrated that Messenger of Allah (PBUH) said that in every night and day of Ramadan, Allah Almighty releases the prisoners from the hell. As well as a supplication of Muslim is certainly accepted in every day and night of Ramadan. (Bazzaz, Al-Targhib wa al-Tarhib)

Narrated by Abu Hurairah (RA) that the messenger of Allah (PBUH) said that there are three persons whose invocations are never rebuffed, the first: the fasting person’s prayer upon the break, the second: invocation of the just and fair ruler, the third: supplication of the oppressed. (Musnad Ahmad, Tirmidhi & Sahih Ibne Hibban)

Ka’ab (RA) says that prophet (PBUH) once said: “Get closer to the pulpit” So we did. When he ascended a step, he said: Amen and did the same when he ascended the second and the third steps. When he came down we said: O messenger of God (PBUH), we have heard of you today something we have never heard of before? He said: the archangel, Gabriel (AS), has shown up to me and said: who can ever witnesses Ramadan and do not attain forgiveness, I said: Amen. When I went up the second step, he said who can hear your name being mentioned and do not pray upon you, I said: Amen. When I went up the third step, he said: who can find a senior parent or both of them and they do not cause him to go to heaven, I said:

Amen." (Bukhari, Sahih Ibne Hibban, Musnad Hakim, Tirmidhi & Baihaqi)

Ramadan and the Holy Qur'an

There is a special and deep relation of the Holy Qur'an with Ramadan. It is therefore, revelation of the Qur'an in the month of Ramadan, relatively extensive recitation of the Qur'an by the prophet (PBUH) in Ramadan, making the prophet to review the Qur'an by the archangel, Gabriel (AS), in Ramadan, to be sunnah to complete recitation of the Qur'an in Tarawih prayer and paying special attention to reading of the Qur'an by the companions and pious people, all these things denote to this feature and specialty.

Along with the recitation of the Qur'an, we should accompany religious scholars in order to try our best to understand the Qur'an, even though be it one verse only daily, so that it could be easy to be acquainted with the Allah's orders, then follow them accordingly and convey them to others.

Ramadan and Tarawih

Narrated Abu Huraira (RA): "I heard Allah's Apostle (PBUH) as saying regarding Ramadan, "Whoever prayed at night of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." (Bukhari and Muslim)

N.B.: There is a difference among religious scholars in the number of Tarawih Rak'ahs; either they are 20 or 8 Rak'ahs. Under no circumstance, they all acknowledge that in the two holy mosques (Masjid-ul-Haram and

prophet mosque), right from the beginning of the reign of Omar (RA) till today, namely for the last 1400 years, the Tarawih prayer is being continuously performed not less than 20 Rak'ahs, as it is mentioned in detail by the ex-judge of Madinah and teacher of prophet mosque Sheikh Attiyah Muhammad Salem in his book {Tarawih more than one thousand years in the prophet mosque}. And also in the light of Qur'an and Sunnah, there is a consensus among the whole Muslim Nation that we should perform more and more prayers in Ramadan nights, so that it is far better to perform 20 Rak'ahs.

Suhoor

The messenger of Allah (PBUH) said that Allah, the Exalted, Himself and His angels pray for suhoor eaters. (Tabarani & Sahih Ibne Hibban). The virtue of suhoor eating before end of night is stated in many ahadiths. If a sip of water and one or two morsels are eaten, then suhoor virtue is obtained. (إن شاء الله)

It is better to break Fast with date or water

Narrated by Salman Bin Amer (RA) that the holy prophet (PBUH) said that "If any of you are fasting, so he should break his fast with date, as the date is a blessed stuff. If date is not found then he will break his fast with water, because the water is very pure and clean. (Tirmidi & Ibne Majah)

Anas Ibn Maalik (RA) narrated that the Prophet (PBUH) was breaking his fast on fresh dates before praying Maghreb, if there are no fresh dates then on dry dates.

When the dry dates are also not there, then some sips of water.

Offering food (Iftar) to a fasting person

Zaid bin Khalid Al-Juhani (RA) narrated that the Prophet (PBUH) said: «whoever offers food to a fasting person, will be rewarded like faster's, without any decrease in the reward of the fasting person. (Tirmidhi, Ibne Majah, Sahih Ibne Hibban and Musnad Ahmad)

Narrated by Salman Al-Farsi (RA) that the Prophet (PBUH) in his speech delivered at the last date of Sh'abaaan said: "if someone offers food to a fasting person in the month of Ramadan, with the intention of Allah's pleasure and reward, it will be a means of forgiveness for his sins and freeing himself from the hell fire and he will be rewarded like the faster's reward without any decrease in faster's reward." We said: O Messenger of Allah (PBUH), not all of us does find food to be offered for the fast breaking, the Messenger of Allah, (PBUH) said: "God gives this reward to a person who serves even some yogurt or a drink of water. (Baiyhaqi- faith branches)

Ramadan and Night of Al-Qadr

There is a night within the Ramadan's nights called as 'Al-Qadr Night' which contains abundance of good and blessings. To worship in this night is better than a thousand months as per verses of (Surat Al-Qadr) of the holy Qur'an. One thousand months if divided into 12, it works out to be 83 years and 4 months. To keep ourselves busy in worship at this night is far better than the whole life. The gist of Surat Al-Qadr explanation is as under:

Indeed, We sent the Qur'an down during the Night of Decree, i.e. the Holy Qur'an was revealed from Al-Lawh Al-Mahfouz to the worldly heaven at this night. And what can make you know what the Night of Decree is? Hence do you know the greatness and virtue of this night? How many goodness and how great virtues are put in it? Thereafter, a few virtues and excellences are stated. The Night of Decree is better than a thousand months. The reward of keeping ourselves engaged in worship in the Night of Al-Qadr is better than thousand months. The amount of the reward of this night is only known to Allah, the Exalted. The angels and the Spirit descend therein by the permission of their Lord for every matter. Peace it is until the emergence of dawn.

Clarification: Due to difference in sightings of the moon in various cities and countries, if Al-Qadr Night occurs in the different nights (other than what were in other countries), then there is no problem. Because, according to each location there will be the night of Al-Qadr in that location, the blessings of Al-Qadr Night will be obtained accordingly, If Allah wills it.

Abu Hurairah (RA) reported: The Messenger of Allah (PBUH) said, "He who observes optional prayer throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned." (Al- Bukhari and Muslim). 'Observes' means to perform Salah, recitation of the Qur'an and keep ourselves busy in invocation and supplication, and 'out of sincerity of Faith' means not for reputation, fame and hypocrisy, but purely for getting the pleasure of Allah.

It was narrated that Anas bin Malik (RA) said: "Ramadan began, and the Messenger of Allah (PBUH) said: 'This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.'" (Ibne Majah).

'Ayesha (RA) reported: The Messenger of Allah (PBUH) used to "Seek *Lailat-ul-Qadr* (Night of Decree) in the odd nights out of the last ten nights of Ramadan." (Al-Bukhari). (In accordance with the aforesaid Ahadith, *Lailat-ul Qadr* should be sought in the nights of 21st, 23rd, 25th, 27th, and 29th of Ramadan.)

'Ayesha (RA) narrated, 'I asked the Messenger of Allah (PBUH) 'O Messenger of Allah (PBUH), if I know what night the night of Qadr is, what should I say during it?' He said, "Say: O Allah, You are the Pardoner and You love to pardon, so pardon me." (Musnad Ahmad, Ibne Majah and Tirmidhi)

Ramadan and *I'tikaaf* (Seclusion)

The seclusion (*I'tikaaf*) of the last ten days of Ramadan is Sunnat Mu'akkadah Kafayah (collective duty), i.e. if one or two persons seclude in the mosque, then this responsibility will be performed by the whole residents of the location. For seclusion of the last ten days of Ramadan, the person who is going to seclude, must enter the mosque before the sunset of the twentieth Ramadan. The main purpose of seclusion is to attain the blessings of *Lailat-ul Qadr*, worship and devotion of which is far better than a thousand months. The messenger of Allah (PBUH) used to seclude in the last ten days of Ramadan. During a year of his life,

he sat in seclusion for the whole Ramadan, hence in the last Ramadan before his passing away, he secluded for 20 days.

For those who do not care for Ramadan

Narrated Abu Hurairah (RA) that the prophet (PBUH) said: Whoever left out one day of fasting of Ramadan without any (legitimate) permission and without any sickness/disease (compulsion), if he fasted (for the whole life) cannot get the virtue of Ramadan fasting. (Musnad Ahmad, Tirmidhi & Abu Daud)

Abu Hurairah (RA) reported that the prophet (PBUH) said: there are many fasting persons do not get anything from their fasting except hunger and many worshipers at night, there is no reward for them although staying and waking up. (Ibn Majah- Nasai)

Good deeds to be performed in this blessed month

- 1- To persevere in the obligatory prayers.
- 2- To observe fasting in day time.
- 3- To perform Tarawih prayers.
- 4- To persevere in the recitation of the Qur'an.
- 5- If Zakat becomes obligatory on the money, then calculate and pay off Zakat, because its reward in Ramadan is seventy fold more.
- 6- To perform Umrah if easily possible as the reward of performing Umrah in Ramadan is as equal as its

- 8- To perform late night prayer (Tahujjud), particularly in the last ten days of Ramadan.
- 9- To seclude in the last ten days of Ramadan, if easily possible.
- 10-To attach big importance to *Dua* (invocation).
- 11-To engage in the praise and glorification of Allah and other good deeds.
- 12-To awaken other's desires towards good deeds.
- 13-To rescue ourselves from sins and invite others to avoid them with wisdom and good instruction.
- 14-To pay off Zakat-ul Fitr either during the last few days of Ramadan or in the morning of Eid-ul Fitr.

Certain important issuers concerning fasting

Menstruation is a blood which generally a woman bleeds monthly for 3 to 10 days at maximum.

Puerperal blood is that a woman bleeds after giving birth to a child until 40 days at maximum.

In both the aforesaid cases, it is not permitted for woman to observe fasting, but in both cases, she has to effectuate the left-out fasting after Ramadan. It will not be enough to pay compensation (ransom) against fasting.

There is a little difference between fasting and obligatory prayer. In these two cases, obligatory prayers are absolutely exempted, namely there is no effectuation of prayers after cleansing, but she has to effectuate fasting of Ramadan later on.

In both the cases, woman cannot recite the Qur'an; however she can keep herself engaged in remembrance of Allah.

Having been menstrual and puerperal bleeding begun, the fasting breaks. If she was observing fasting and suddenly

menstrual starts, then her fasting will be automatically broken and it is better for her to abstain from eating and drinking like fasters till the sunset.

Likewise a woman became clean at day time from the blood of menstruation and puerperal, as such it is better for her to abstain from eating and drinking till the sunset. However she should take bath to be ready to observe fasting the next day.

If menstrual and puerperal blood of a woman discontinues before the end of suhoor time, then she will compulsorily have to observe fasting, even though she takes bath after the finishing of suhoor time.

There are some women who utilize temporarily certain medication in Ramadan to prevent menstrual blood, so that they can easily complete whole fasting of Ramadan without facing difficulty in their effectuation later on, then it is in point view of Shari'ah permissible to use such medication.

If puerperal blood discontinues within less than 40 days for instance within 20 or 30 days, so such woman should take bath and start performance of Salah ritual and fasting. It is quite wrong to wait for the completion of 40 days. However, if she feels much weakness, then she is allowed not to observe fasting.

In case of fasting, there is no harm for fasting woman to apply lipstick, if it is expected to reach inside the mouth, then it is not permissible.

While kissing and hugging wife, only a few drops of liquid (pre-seminal fluid) flows, then there is no wrong in fasting. But, during fasts it is better not to do such acts with wife and avoid them.

While fasting, a man had no sexual intercourse with wife, but semen ejaculated, due to only kissing and catching or sleeping with her, then his fasting will break. He should

repent and seek forgiveness from Allah, the Exalted, and carry out a fasting later on. (Remember that the virtue of one day fasting of Ramadan cannot be obtained if fasted even for a whole year.)

If both the husband and wife have deliberately sexual intercourse at day time, then they along with effectuating individually a fasting after Ramadan, they both have to fast constantly for 60 days. In the event of inability to fast, they each have to feed 60 poor.

Owing to difficulty faced by a pregnant woman, then it is permissible for her not to fast. But she has to effectuate the left-out days of fasting after Ramadan and paying ransom will not be enough.

If taking bath is obligatory on each either man or woman and suhoor time ended, then there will be no harm to fasting. The bath can also be taken after the end of suhoor time, there is no harm or ill effect to his fasting.

While sleeping, if the fasting person had a wet dream, then there is no wrong and he is as usual faster, anyhow bathing is compulsory for him.

A patient who feels unbearable pain if he fasts, or a sick person who doubts that his sickness will increase, likewise a traveller who is a legitimate traveller, then it is permissible for them not to fast, but effectuate the left-out fasting days after Ramadan, whether they will be continuously or sporadically.

The Muslims who are exempted from fasting due to certain legitimate excuses, then it is inevitable for them to avoid eating and drinking in public and they have to spend seemingly their times same as fasting people.

The persons on whom fasting is obligatory, and due to any reason their fasting is broken, it is compulsory for them to spend their rest of the day like fasting persons and avoid acts of eating, drinking and sexual intercourse.

Due to forgetfulness, if someone eats or drinks while fasting, then his fasting will not be invalidated.

Spontaneous unintentionally vomiting does not invalidate fasting.

Summary

My dear brothers! Remember that some of our friends and beloved were alive amongst us and they had also observed fasting and prayed Tarawih with us, but they are no longer with us in this world. Allah, the Exalted, knows better that who will be alive up to the forthcoming Ramadan. Therefore we have to appreciate and value each and every moment of this blessed month and we shouldn't waste its valuable time. We are to observe fasting at day time and engage ourselves in Tarawih and Tahajjud at nights and pay special attention to the recitation of the Qur'an, as Allah multiply in this month reward of each good seventy times over. In this month, for Muslims, gates of the paradise are opened and gates of the Hell are closed and the devils are shackled, and at an every night angels call: 'O seeker of the good; come near!' and 'O seeker of evil; stop! And repent of your sins to God and adopt the pious life'.

7. Questions and Answers regarding Ramadan

All the praise is for Allah, the Lord of the worlds. Blessings and peace be upon the noble Messenger, on his family members and on his all companions.

A person came to one of my friends and said that:

- 1- *Duas* (supplications) and the words for intention which are pronounced at the time of Iftar and Sehr are Indo-Pak made. Is it true? Please explain!
- 2- The *I'tikaf* of a woman is valid only in masjid, because the tents for the *I'tikaf* of 'the mothers of believers' were pitched in Masjid Nabwi.
- 3- Umar Faruq (RA) had ordered Ka'b (RA) to lead 11 rak'at *tarawih*. What is the reality?

Please answer in the light of the Holy Qur'an and Hadith!

Intention for Fasting

Intention (*niyyat*) is necessary for fasting according to the unanimous agreement of the Muslim Ummah. Basically, *niyyat* means intention by heart. Intention by tongue is not necessary but it is better if somebody intends by tongue also. No word has been narrated by the Prophet (SAW) for the intention of fasting. A person can intend for fasting in Arabic or in any language. Facilitating the issue, Ulama have prescribed a *Dua* in Arabic for the people who want to do intention in Arabic: *بصوم غد نويت من شهر رمضان* (Bi Saumi Ghadin Nawaitu Min Shahri Ramadan). It means, 'I will fast tomorrow'. Intention for fast can be made in any

language and no Aalim or Mufti has reported any fixed word to be Sunnah for the intention of fasting. Intention for fasting can be made in any language of the world; likewise, it is valid in the above mentioned Arabic words. Some people are focusing too much on these very words (of niyyat) and they are doing nothing but creating factions in Muslim Ummah. It should be remembered that pronouncing the words of intention by mouth is not necessary for any good deed rather intention is, in reality, made in heart.

Dua at the time of Iftar (breaking fast)

Some *Duas* are reported by the Prophet (SAW). Here only two *Duas* are mentioned with reference:

(ذهب الظمأ وابتلت العروق وثبت) Sunan Abu Dawood, *babqaulindaliftar*, Hadith: 2385 (اللهم لك صممتُ وعلى رزقك أفطرتُ). Sunan Abu Dawood, *babqaulindaliftar*, Hadith: 2357

In short, one or both of the two *Duas* or any *Dua* reported by the Prophet (SAW) can be pronounced at the time of Iftar.

I'tikaf of women

The Muslim Ummah is agreed upon the fact that women can also do *I'tikaf* as men do. If a woman does *I'tikaf* in a masjid it is valid. But there is difference of opinion in the issue that whether *I'tikaf* of a woman is better in masjid or in her place at home where she generally perform salah (prayers). Born in 80 Hijrah, Imam Abu Hanifah (RA) and other Ulama are of the opinion that the place at home where a woman performs her salah generally is better and more suitable for her *I'tikaf* than doing *I'tikaf* in masjid. The

issue is supported by many references; here only one Hadith from Sahih Bukhari is mentioned:

- Aisha (RA) reported: "The Prophet (SAW) used to practice *I'tikaf* in the last ten days of Ramadan and I used to pitch a tent for him, and after offering the Morning Prayer, he used to enter the tent." Then, Hafsa (RA) asked the permission of Aisha to pitch a tent for her and she allowed her and pitched her tent. When Zainab bint Jahsh saw it, she pitched another tent. In the morning the Prophet (SAW) noticed the tents. He said, "What is this?" He was told the whole situation. Then the Prophet (SAW) said, "Do you think that they intended to do righteousness by doing this?" He therefore abandoned the *I'tikaf* in that month and practiced *I'tikaf* for the last ten days in the month of Shawwal."(Sahih Bukhari: *bab-ul-I'tikaf an-Nisa*, Hadith: 1896, the similar thing is in Sahih Bukhari : *bab al-akhbiyah fil masjid*, Hadith: 1897).

The above mentioned Hadith explains that the Prophet (SAW) expressed his anger over (mothers' of believers) women's *I'tikaf* in Masjid and he wondered if women had considered their *I'tikaf* in Masjid the act of righteous deed. Women do not practice *I'tikaf* in Masjids in the whole world even they do not do in the Masjids of Saudi Arabia so how they can do in India and Pakistan? Only people talk about this issue who want to create factions in Muslim Ummah. Now, there are two options only; women should be stopped from doing *I'tikaf* in Masjid or they should be allowed to do in their specific places of their homes as the Prophet (SAW) wished. In view of several sayings of the

Prophet (SAW) the entire Muslim Ummah is agreed upon the fact that the salat (prayers) of a woman at her home is far better than performing in Masjid. I humbly request all the people who stop women doing *I'tikaf* at their homes that they should not stop them. I say to them that they should allow their mothers and sisters to do *I'tikaf* in common Masjids and then they should announce the real result publicly. The whole world is witness that those who make *I'tikaf* of women necessary in Masjids, their Masjids do not see even male who can do *I'tikaf*. It means they are just wasting their abilities in wrong place and thus they do not achieve the aim.

Rak'at of Tarawih Prayer

Tarawih is not *Fardh* (obligatory) that is why it has flexibility in its number of rak'at but in the era of the second caliph Umar (RA) 20 rak'at tarawih had been performed. This is the fact which could not be denied even by great scholars of Ahl Hadith (Ghair Muqallid). (For detail read my article on tarawih).

Some people have written, on the basis of a narration, that Umar (RA) had ordered 11 rak'at tarawih. But the fact is that this narration has been reported by three ways and the chain of the narration suffers from strong weakness. At the time of Umar (RA) 20 rak'at tarawih was performed and this is a clear fact which has been accepted by the scholars of Hadith and Ulama of the Ummah (as I have mentioned the opinions of Ulama and Hadith scholars with references, so rejecting this fact is nothing but stubbornness. This fact has been admitted by many scholars of Hadith including Imam Tirmidhi, Imam Ghazali, Allamah Nawawi, Shah Waliullah Muhaddith Dehlawi,

Allamah Ibn Qudamah, Allamah Ibn Taimiyyah and a famous scholar of Ahl Hadith Nawab Siddiq Hasan Khan Bhopali (May Allah's mercy be upon all of them). In 1284 A.H., when a famous Ghair Muqallid Aalim, Mufti Muhammad Husain Batalwi had issued a fatwa for the first time that 8 rak'at tarawih is Sunnah and 20 rak'at is Bid'ah (innovation) so that time this fatwa was harshly criticized everywhere. A famous Ghair Muqallid Aalim Maulana Ghulam Rasul had criticized this fatwa harshly and considered this fatwa shows nothing but his stubbornness. (Risalah Tarawih: pp. 28 & 56).

A famous Saudi scholar, teacher at Masjid Nabwi and former Judge of Medina Munawwarah, Sheikh Atiyya Muhammad Salim (d. 1999) has written a book in Arabic in which he has penned down the history of tarawih in the past fourteen hundred years with name: التراويح أكثر من ألف عام في المسجد النبوي (i.e. More than thousand years of Tarawih in Masjid Nabwi). He has expressed in the reason of writing this book in its preface that tarawih is observed in Masjid Nabwi and some people stop at 8 rak'at, they do not perform 20 rak'at and they think that 8 rak'at is better and performing more than 8 rak'at is not lawful, thus, they become deprived of the virtue of 20 rak'at tarawih. It saddens me and for this reason I am writing this book so that their doubts may be removed and they may be guided to perform 20 rak'at.

Elaborating, with reference, the history of the past fourteen hundred years of tarawih in Masjid Nabwi, Sheikh Atiyya Muhammad Salim writes: After this detailed analysis I firstly ask my readers that, is there any proof of observing 8 rak'at continuously in Masjid Nabwi during the long period of more than fourteen hundred years in the past?

Or is there any proof of less than 20 rak'at? The fact is that 20 or more than 20 rak'at tarawih used to be observed in Masjid Nabwi in the past fourteen hundred years. Second question is that, did any Companion of the Prophet (SAW) or any scholar give fatwa that more than 8 rak'at tarawih is not lawful and he has made the narration of Aisha (RA) the basis for his fatwa?

20 rak'at Tarawih used to be observed at during the time of Umar (RA). Some references are given below:

- Yazid bin Roman (RA) states that the companions (of the Prophet) used to perform 23 rak'at (20 tarawih and 3 witr prayers). (Muwatta Imam Malik, *bab ma ja'a fi qiyam Ramadan*, p. 98).
- Ubai bin Ka'ab (RA) narrates that Umar (RA) ordered him to lead the salat (prayers) at nights of Ramadan by saying that people fast for the whole day and thus they are not able to recite well. It would be better if he (Ubai bin Ka'ab) made them listen to his recitation of the Holy Qur'an. So, Ubai bin Ka'ab led them 20 rak'at tarawih. (Musnad Ahmad bin Manee' with reference to Ittihaful Khiyarah al-Maharahilil Busiriala al-Matalib al-'Aaliyah, vol. 2, p. 424).
- Muwatta Imam Malik has narrated a report from Saib bin Yazid (RA) through the chain of Yazid bin Khasifa (RA) that at the time of Umar Faruq (RA) 20 rak'at tarawih used to be observed (Fath al-Bari / Ibn Hajar al-Asqalani, vol. 4, p. 321, Nail al-Awtar / Shaukani, vol. 2, p. 514).
- Muhammad bin Ka'b al-Quradi (RA), a great Tabi'ee, says that people used to perform 20 rak'at

tarawih at the time of Umar Faruq (RA) (Qiyam al-Lail / Muruzi, p. 157).

- Yahya bin Sa'eed (RA) says that Umar Faruq (RA) had ordered a man to lead 20 rak'at tarawih. (Musannaf ibn Abi Shaibah, vol. 2, p. 285).
- Hasan (RA) has reported that Umar Faruq (RA) assembled the people to perform tarawih behind Ubai bin Ka'ab (RA) and he used to lead the people 20 rak'at tarawih (Sunan Abu Dawood, vol. 1, p. 211, *bab al-qunutwa al-witr*).
- Saib bin Yazid (RA) says that 3 rak'at witr and 20 rak'at tarawih used to be performed at the time of Umar Faruq (RA) (Musannaf Abdur Razzaq, vol. 4, p. 201, Hadith: 7763).
- Saib bin Yazid (RA) states that we used to perform 20 rak'at tarawih at the time of Umar Faruq (RA) and the Qari (Imam of the prayer) used to recite long Surahs of 100 verses (aayahs) and because of long standing in the prayer he used to take help of sticks at the time of Uthman (RA) (Al-Sunan Al-Kubra/Baihaqi, vol. 2, p.496).

8. The Last Ten Days of the Blessed Month of Ramadan

Worship during Lailat-ul-Qadr

(The night of power / the night of decree / the night of destiny or the night of value)

During Ramadan there falls a night called *Lailat-ul-Qadr*. It is the most blessed night. The worship in it according to the holy Qur'an is better than the worship of a thousand months. One thousand months count up to eighty three years and four months. So the worship in this night is better than the worship of about the whole life. How much better? Allah knows only.

The Ahadith tell us that this night falls in the last ten days of Ramadan. Therefore, do not miss a single moment of the last phase of Ramadan. Take special care to offer the five obligatory salahs in congregation. Observe fast in the day, spend the big part of the night in worship, be consistent in offering Tarawih and Tahajjud (the two night prayers), busy yourself with the remembrance of Allah, make supplications for yourself and for the Muslim Ummah, increase the recitation of the holy Qur'an.

Unveiling the importance of *Lailat-ul-Qadr*, the Creator of the universe says in Surah al-Qadr: "Verily, We have sent the Qur'an down in the night of Qadr." It means that the Qur'an was sent down from the Preserved Tablet (Lauhe Mehfooz) to the lowest haven in this very night. Then Allah says: "what will explain to thee; what the night of qadr is?" It means that you (Muhammed, PBUH) too know the

importance, greatness and virtues of this night. Then Allah tells the virtues of this night. "The night of qadr is better than (the worship of) a thousand months." It means that the amount of reward one gets while worshipping in thousand months, will get more than that, while worshipping in this night. What more reward than thousand months one can get? Allah only knows it. Then Allah, the exalted, says: "in this night the angels and the Spirit came down with the permission of their Lord with all decrees." Then Allah says: "Peace ...this until the rise of morn".

The revelation of the Qur'an started with the verses of Surah al-Alaq. Surah al-Qadr comes next to it, which informs that the Qur'an was sent down in a blessed night. The second verse of Surah al-Dukhkhan says: "Indeed we sent it in a blessed night." This fact has also been clearly stated in Surah al-Baqrah, verse No. (185) "The month of Ramadan (is that) in which the Qur'an was revealed".

There are two senses of the term "*Lailat-ul-Qadr*." And both are required here. The first is that in this night destinies are decided. As Surah al-Dukhkhan verse No.(4), states "In that night is made distinct every affair of wisdom." It means that every affair of wisdom is decided in this night. The other sense of *Lailat-ul-Qadr* is that, it is of utmost value, importance and magnificence.

The fact that the Holy Qur'an was sent down in this night is interpreted as, the Qur'an was sent down from the Preserved Tablet to the lowest heaven, or the whole Qur'an was delivered to those angels who carry Wahi (revelation), or the revelation of the Holy Qur'an started in this night and then it was revealed intermittently according to the circumstances.

Regarding the importance of *Lailat-ul-Qadr* numerous Ahadith have been preserved in the books of Ahadith. To be brief I am mentioning only a few;

May Allah help us act upon His guidance, Amen!

The messenger of Allah (PBUH) said: "Whosoever spends the night of Ramadan in prayer (qiyam) out of sincere faith and seeking its reward from Allah, will have all of his previous sins forgiven." (Agreed upon)

Qiyam means to stand in prayer, but here it is referred to offering salat, reciting Qur'an and remembering Allah. And seeking the reward means that the deed should be done sincerely for Allah, not for fame and ostentation.

The Prophet (PBUH) Said: "A month has come to you and in it there is a night that is better than a thousand months, whoever is deprived of it, deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived" (Ibne Majah).

The Prophet (PBUH) said: "Search for *Lailat-ul-Qadr* in the odd nights of the last ten days of Ramadan."

According to the above mentioned Hadith *Lailat-ul-Qadr* should be searched for in the 21st, 23rd, 25th, 27th and 29th nights of Ramadan.

Ayesha (RA) asked the Prophet (PBUH) "O Messenger of Allah (PBUH) if I get *Lailat-ul-Qadr*, what should I do? He (PBUH) replied, "you should supplicate, O Allah! You are the Most Forgiving and You love forgiveness, so forgive me." (Musnad Ahmad, Ibne Majah, Tirmidhi)

Two Important Signs of Lailat-ul-Qadr

Two important signs of *Lailat-ul-Qadr* have been mentioned in Ahadith. One is that this night would neither

be too hot nor too cold. The second sign is that the sun would rise beamless in the next morning of *Lailat-ul-Qadr*. There should be no confusion if *Lailat-ul-Qadr* falls on different days in different cities and countries due to time zone differences. In such a case its blessings could be received when this night is found in its specific time zone

***I'tikaaf* (staying in the mosque for devotion and prayer)**

Staying in the mosque for the purpose of seeking reward is called *I'tikaaf*. In *I'tikaaf*, a man confines himself in the house of Allah i.e. mosque; giving up all the worldly affairs and engaging in worship with full concentration produce a special closeness with Allah, that occupy a unique place in all the worships.

I'tikaaf starts before the sunset of the 20th of Ramadan and continues until the sighting of Eid's moon. Through this *I'tikaaf*, a person earns the closeness of Allah while getting the worship of *Lailat-ul-Qadr*, the night in which the worship is better than the worship of a thousand months or about eighty three years. Since fasts of Ramadan were made obligatory in the second year of Muslim migration from Makkah to Madinah, the prophet (PBUH) continued doing *I'tikaf* in Madinah until his death.

Kinds of *I'tikaaf*

- 1- Masnoon *I'tikaaf*:** It is performed during the last ten days of Ramadan in a mosque. It is "Sunnah Muakkadah Kifayah". It means, if a person from a locality does *I'tikaaf*, the entire community would be absolved of this duty, otherwise all the residents would be sinful of neglecting this.

- 2- **Wajib (compulsory) I'tikaaf:** When a person makes a vow to Allah that if Allah fulfils a certain desire of his, he will undertake *I'tikaaf* of so many days. The least duration of this *I'tikaaf* is one day and it must be accompanied with a fast.
- 3- **Mustahab (recommended) I'tikaaf:** Whenever one enters into the mosque he should intend to perform *I'tikaaf* for the period he stays in the mosque. This *I'tikaaf* has no minimum time length and fasting is not a stipulation for its validity. If a person leaves the mosque *I'tikaaf* will terminate.

Some Ahadith concerning Masnoon *I'tikaaf*

Abu S'aeed al-Khudri (RA) reported that the messenger of Allah (PBUH) observed *I'tikaaf* in the first ten days of Ramadan, then he observed *I'tikaaf* in the middle ten days, he then puts his head out of the tent in which he was observing *I'tikaaf* and talked with people: "I observed *I'tikaaf* in the first ten nights and days in order to search that night (*Lailat-ul-Qadr*). I then observed *I'tikaaf* in the middle ten days. Then an angel was sent to me and I was told that this night is among the last ten nights. He who among you likes to observe *I'tikaaf* should do so.", (Bukhari& Muslim).

Ayesha (RA) said: "The prophet (PBUH) used to engage himself in *I'tikaaf* during the last ten days of Ramadan till Allah took him (he died) then his wives used to observe *I'tikaaf* after him (Agreed Upon).

It was narrated that Abu Hurairah (RA) said: The Prophet (PBUH) used to observe *I'tikaaf* during Ramadan for the ten days. In the year in which he passed away, he observed *I'tikaaf* for twenty days (Bukhari).

It is narrated by Abdullah bin Abbas (RA) that the Prophet (PBUH) said concerning the person observing *I'tikaf* that He (Due to being confined to mosque on account of *I'tikaaf*) is saved from sins, and the good deeds are written for him equal to the one who does them (meaning the one observing *I'tikaaf* is prevented of many good deeds like attending funeral, visiting the sick, etc. but the reward of those deeds is awarded to one observing *I'tikaf* without performing them (Ibne Majah).

***I'tikaaf* of women**

There is a general consensus among Muslim Ummah that like a man, women can also observe *I'tikaaf*. If woman observes *I'tikaaf* in the mosque it would be valid. But Abu Hanifa born in 80 Hijri and other scholars of Islam opine that it is preferable for the women to observe *I'tikaaf* inside her house at a place specified generally for salah. There are numerous proofs to back this opinion, but in brief a Hadith from Bukhari is being given here.

Narrated by Ayesha (RA): Allah's apostle (PBUH) used to observe *I'tikaaf* every year in the month of Ramadan. And after offering the Morning Prayer he used to enter the place of his *I'tikaaf*. Ayesha (RA) asked his permission to let her practice *I'tikaaf* and he allowed her, so she pitched a tent in the mosque. When Hafsa (RA) heard of that she also pitched a tent (for herself) and when Zainab (RA) heard of that she too pitched another tent. When in the morning Allah's apostle (PBUH) had finished the Morning Prayer he saw four tents and asked what this was. He was informed about it. He then said what made them do this. Is it righteousness? Remove the tents, as I do not want to see them. So the tents were removed. The prophet (PBUH) did not perform *I'tikaaf* this year in the month of

Ramadan, but did it in the last ten days of Shawwal (Bukhari, chapter: *I'tikaaf* by women, Hadith No: 1896). So the Prophet (PBUH) did not like such an observance of *I'tikaaf* by the mothers of the believers (RA).

Rules and legislations concerning *I'tikaaf*

It is not permissible for the one who observes *I'tikaaf* to leave the mosque without any natural or legal (shar'i) need. If he leaves the mosque when any one of his relative falls extremely ill or dies or any big incident occurs or he himself falls extremely sick or faces big threat to his life or property, then his *I'tikaaf* will be terminated. But he would not be regarded a sinful. He should make up for it in other days.

9. Lailat-ul-Qadr

(The night of power/the night of decree/ the night of destiny or the night of value)

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the amount of reward one gets while worshipping in thousand months, will get more than that, while worshipping in this night. What more reward than thousand months one can get? Allah only knows it. Then Allah, the exalted, says: "in this night the angels and the Spirit came down with the permission of their Lord with all decrees." Then Allah says: "Peace ...this until the rise of morn".

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10. *I'tikaaf* - staying in the mosque for devotion and prayer

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11. Rules and legislation regarding Sadqat-ul-Fitr

Zakat is of two types, one is related to the wealth which is obligatory on the special amount of wealth, while another is related to the body which is called Sadaqat-ul-Fitr or Zakat-ul-Fitr.

What is Sadaqat-ul-Fitr?

The word Fitr literally means breaking a fast or not observing it. But in Shari'ah terminology, it is defined as the charity paid to express thank and happiness of breaking the fast and the completion of the month of Ramadan. It also serves as a recompense for the mistakes committed during the month of Ramadan. As Abdullah Ibne Abbas (RA) said, "The messenger of Allah (PBUH) enjoined Sadaqat-ul-Fitr on the one who observes fasts to purify him from any indecent act or speech and for the purpose of providing food for the poor and the needy.", (Ibne Majah, Hadith No. 1872).

Reasons for the prescription of Sadaqat-ul-Fitr

Sadaqat-ul-Fitr was prescribed on the day of Eid-ul-Fitr to purify, those who observed fasts, from sins and make their fasts perfect and flawless. Moreover, in the houses of those who are rich, different kinds of dishes are prepared and they put on good clothes, whereas the poor remain hungry as they are observing fasts. That is why, Allah has obliged upon those who are well off to give this charity to

the poor and the needy, so that they also can enjoy good clothes and food.

Obligation of Sadaqat-ul-Fitr

Numerous Ahadith confirmed the compulsory nature of Sadaqat-ul-Fitr. To be concise only three Ahadith are being given.

Ibn Umar (RA) said, "The messenger of Allah (PBUH) enjoined Sadaqat-ul-Fitr upon young and old male and female free and slave." (Agreed upon).

In a narration of Tirmidhi, it is reported that the Prophet (PBUH) sent a caller in the streets of Makkah, proclaiming "Sadaqat-ul-Fitr is required from every Muslim, male or female, free or slave".

Who is required to pay Sadaqat-ul-Fitr?

In the light of Ahadith, Abu Hanifa (RHA) opines that a person who has wealth equal to the nisaab of Zakaat which is more than his basic needs, will have to pay Sadaqat-ul-Fitr on the day of Eid-ul-Fitr. This is irrespective of whether the wealth is for the purpose of trade or not and irrespective of whether he had it in his possession for a full year or not. So, all the conditions of Zakaat are not necessary for the payment of Sadaqat-ul-Fitr. Even some other Islamic scholars do not admit the possession of nisaab as a necessary condition for the payment of Sadaqat-ul-Fitr. And if a person (according to these scholars) has the meal of one day and night for himself and his dependents, must pay Sadaqat-ul-Fitr.

When is Sadaqat-ul-Fitr required to be given?

Sadaqat-ul-Fitr is required to be given at the start of Fajr on the day of Eid. If someone dies before the start of Fajr, he is not required to pay Sadaqat-ul-Fitr. If a child is born before the start of Fajr, Sadaqat-ul-Fitr shall be paid on behalf of this child.

Time of paying Sadaqat-ul-Fitr

The exact time for paying Sadaqat-ul-Fitr is before going to salah on the day of Fitr. However, it can be paid any time in the last phase of Ramadan.

Ibn Umar (RA) narrated that the Messenger of Allah (PBUH) ordered paying Zakaat-ul-Fitr before going to salah on the day of Fitr, (Bukhari, Hadith No. 1509 and Muslim, Hadith No. 2285).

Narrated by Nafi' (RA) that Ibne Umar (RA) used to give Sadaqat-ul-Fitr for every young and old person. He even used to give on behalf of my children. People used to give Sadaqat-ul-Fitr even a day or two before Eid, (Bukhari).

In case of not paying Sadaqat-ul-Fitr before going to salah, one can make up for it after salah. But such a delay is undesirable, because the purpose of Sadaqat-ul-Fitr could not be achieved in this way.

A part of Hadith narrated by Ibne Abbas (RA) says, The Prophet (PBUH) said, "Whosoever pays it (Sadaqat-ul-Fitr) before salah of Eid, it is an accepted Zakaat, and whosoever pays it after salah, it is among the (ordinary) charity.", (Abu Dawood, Hadith No. 1606).

So it should be paid before salah of Eid.

The amount to be given as Sadaqat-ul-Fitr

The scholars of Ummah unanimously agree that the amount of dates and raisins as Sadaqat-ul-Fitr would be one saa' (a unit for the measurement, popular in the times of the Prophet (PBUH)). But there has been a difference in the opinion among the scholars of Islam regarding the wheat as the payment of Sadaqat-ul-Fitr for long time. The majority of scholars opined that half saa' should be given in the form of wheat as Sadaqat-ul-Fitr. On the sound authority of Uthman, Abu Hurairah, Jabir, Abdullah Ibne Abbas, Abdullah Ibne Zubair and Asma (RA) Sadaqat-ul-Fitr in the form of wheat has been narrated as half saa'. Abu Hanifa (RHA) a famous tabi'ee (a follower of the Companions of the Prophet (PBUH)) is of the same opinion. The Islamic scholars of India and Pakistan are too of the opinion that Sadaqat-ul-Fitr of wheat is half saa' in the light of following traditions.

Evidences of half saa' of wheat as Sadaqat-ul-Fitr

Abu Sa'eed al-Khudri (RA) said: "We used to give Sadaqat-ul-Fitr when the messenger of Allah (PBUH) was among us as a saa' of barley or dates or raisins until Mu'awiyah arrived in Medina and people talked to him about paying wheat as Sadaqat-ul-Fitr. He said that in the form of wheat Sadaqat-ul-Fitr should be given as half saa' then people make it a practice.", (Sahih Bukhari, Sahih Muslim).

Al-Nawawi the compiler of Riyadh-us-Saliheen and the most famous annotator of Sahih Muslim writes in his annotation of Sahih Muslim that on the basis of this Hadith

Abu Hanifa (RHA) and other Islamic jurists decided the amount of Sadaqat-ul-Fitr in the form of wheat as half saa', (Dar Qutni, Musnad Ahmad).

Ibn Umar(RA) said, the Messenger of Allah enjoined (PBUH) Sadaqat-ul-Fitr one saa' of barley or one saa' of dates for every Muslim, free or slave, male or female, and then the people equalized it (one saa' of dates or barley) with half saa' of wheat,(Bukhari& Muslim).

Jabir ibn Abdullah (RA) said that it is incumbent on every old and young free or slave the payment of half saa' of wheat and one saa' of dates or barely as Sadaqat-ul-Fitr, (Musannaf Abdurrazzaq).

Asma (RA) used to pay half saa' of wheat and one saa' of dates or barley as Sadaqat-ul-Fitr, (Ibne Abi Shaibah).

Note: According to a Hadith mentioned in Sahih Bukhari and Sahah Muslim, that the Prophet (PBUH) said, one saa' of barley or dates or raisins or cheese or food (edible things) would be given as Sadaqat-ul-Fitr. So the food (edible things) here is referred to barley or dates or cheese or raisins. As Abu Saeed al-Khudri (RA) a companion of the messenger (PBUH) and the narrator of this Hadith himself clarified in it. But in this Hadith there is no mentioning of wheat anywhere. And in the sayings of the Prophet (PBUH) there is no reference of giving one saa' of wheat as Sadaqat-ul-Fitr. However in every famous book of Hadith even in Sahih Muslim and Sahih Bukhari it is mentioned that the companions of the Prophet (PBUH) used to give wheat as half saa' (equal to 1kg 675 gm) as Sadaqat-ul-Fitr, as the above mentioned Ahadith claimed. According to the opinions of majority of the scholars, one saa' of barely or dates or raisins (each of which is equal to three and a half kg) approximately or the half saa' of wheat

(which is equal to 1kg 675 gm) or their price in cash should be given as Sadaqat-ul-Fitr.

Apart from this difference if a person who is wealthy enough by Allah's grace to give one saa' of wheat or its price in cash, could do so.

Paying Sadaqat-ul-Fitr in cash rather than in kind:

It is permissible to Pay Sadaqat-ul-Fitr in cash rather than in kind.

Abu Hanifa, al-Bukhari, Umar bin Abdulaziz, Hasan al-Basari (RHA), and the scholars who belong to Hanfi School of Fiqh and other experts of Hadith and Jurists opine that the price of grain in cash could also be given as Sadaqat-ul-Fitr.

Keeping in view the need of the day, all the schools of thought agree to pay the price of grain in cash as Sadaqat-ul-Fitr.

Those who want to pay the price of wheat in cash should give the price of 1kg 675 gm of wheat as per the current market rate. And those who want to give the price of dates or raisins in cash should give the price of one saa' or three and a half kg of dates or raisins approximately. From this mode of payment the poor will be benefited more.

To whom sadaqat-ul-fitr should be paid?

Sadaqat-ul-Fitr would be given to the poor and the needy as it was mentioned in the previous Hadith of Abdullah Ibne Masood (RA).

Sending Sadaqat-ul-Fitr to another city or country

It is undesirable to send Sadaqat-ul-Fitr to another city or country. It should be paid in the region where you are living. For example if you are living in Riyadh, give it here.

Rules and legislations concerning Sadaqat-ul-Fitr

Sadaqat-ul-Fitr of one individual could be given to many poor persons. Similarly, Sadaqat-ul-Fitr of many individuals could be given to one poor person.

A person, who due to some circumstances did not observe fast, should also give Sadaqat-ul-Fitr.

It is not required to give Sadaqat-ul-Fitr on behalf of those servants who take salaries from their owners.

12. Rules and legislations concerning Eid-ul-Fitr

Legislation regarding the moon sighting

The starting of the Islamic month is based on the sighting of the moon. The month would be of 30 days if the moon is not sighted, otherwise it would be of 29 days.

Allah, the Exalted, ordered the Muslim Ummah regarding the fasts of Ramadan. "Everyone who finds this month (Ramadan) must observe fasting of the whole month."

So, try to understand the beginning and the end of Ramadan and other Islamic months in the light of Ahadith. The prophet (PBUH) said: "Do not observe fast unless you see the moon (of Ramadan) and do not give up fasting till you see the crescent (of Shawwal).

Allah's apostle (PBUH) said: "The month can be of 29 nights i.e. 29 days and do not fast till you see the moon. And if the sky is overcast then complete 30 days.", (Bukhari).

The above mentioned Ahadith confirmed that we should start observing fast after the sighting of the moon and if the moon is not sighted, thirty days of Sha'baan should be completed.

So for as Eid is concerned it should also be celebrated after the sighting of the moon (of Shawwal). And if the moon is not sighted, then thirty days of Ramadan should be completed to celebrate Eid.

However, in the light of other Ahadith of the Prophet (PBUH), the Muslim Ummah agrees that seeing the moon is not compulsory for everyone. If few righteous persons see the moon, and local Hilal Committee (a special board which decides the sighting of the moon) upon confirming

their testimonies declares the sighting of the moon, then everyone must follow its announcement. But in some countries we do not have an influential Hilal Committee to force all to follow its declaration, due to the differences, grouping and being in minority. The result is more than one Eids in one city or locality. Such a behaviour conveys a negative message to others.

From both the scientific and religious point of view, it is not necessary that only one Eid would be celebrated across the world. In the era of Khair-ul-Quroon (the noblest era, *theera* of Sahaba, Tabi'een and Taba' Tabi'een) Ramadan started in Syria one day before it started in Madinah.

When the moon was sighted in Makkah or Madinah it was accepted by the citizen of both the cities, despite the distance between the two cities is about 450 kilometres.

It is an established fact of the science that locations of moon's appearance (Matale') are different, and the moon of 29th is not visible everywhere, even if weather is absolutely clear, but in every month the locations of appearance of moon may be different.

Therefore, if it is known from observation and experience that people of some area are related to a particular location of appearance of the moon, and moon is sighted in that particular area, then all the people belonging to that location of appearance should acknowledge the testimony of moon sighting and consequently accept it as the first day of lunar month. Because by the sayings and actions of Prophet (PBUH), and the practice of the Companions of Prophet (RA), it is not necessary for each and every individual to see the moon himself.

Worship should also be performed in the night preceding Eid-ul-Fitr

It is Mustahab (recommended) to worship in the night preceding Eid-ul-Fitr. As the Prophet (PBUH) said: "My Ummah has been given five things concerning Ramadan which have not been given to any other Ummah". One of these five things is that "Those who observe fasts are all forgiven in the last night of Ramadan". Someone asked: "O Messenger of Allah (PBUH) is that the night of *Lailat-ul-Qadr*." He (PBUH) replied: No, look at the workers, when they finish their work they are given their wages in full", (Musnad Ahmad, Bazzar, Baihaqi, Ibne Hibban). Instead of indulging in fruitless activities or roaming in the markets, offer Fajr and Isha Salahs in congregation at their fixed times. Busy yourself with the recitation of the Holy Qur'an, remembrance of Allah and supplication, or at least offer Isha and Fajr Salahs in congregation.

Rules and legislations concerning Eid-ul-Fitr

Within prescribed limits laid down by Shari'ah, Islam allowed jubilation and merry making. When the Prophet (PBUH) arrived Medina he saw that the people of Madinah have two days to celebrate. He ((PBUH) asked them, "what are these two days", they said, "These two days we used to celebrate during Jahiliyah (period before Isla).", He (PBUH) said, "Allah has replaced them by two days better than these, the day of al-Fitr and the day of al-Adha.", (Abu Dawood).

- 1- It is forbidden to observe fast on the day of Eid-ul-Fitr, as the sayings of the Prophet (PBUH) confirms it.

- 2- Taking bath, using Miswak, putting on the best available clothes, applying perfume, taking a sweet breakfast like dates or any other sweet dish before Salat-ul-Fitr, paying Sadaqat-ul-Fitr before leaving for Salah, using separate routes to and from the praying ground, saying takbir are among the acts of Sunnah for this day.
- 3- The Prophet (PBUH) would not leave on the day Fitr until he ate and he would not eat on the day of Adha until he prayed (Tirmidhi).
- 4- Do not offer Salat-ul-Ishraq on the day of Fitr before Eid prayer.(Bukhari)
- 5- It is compulsory to offer two Rak'ahs of Salah in congregation as a token of thank and gratitude.
- 6- The time of Salat-ul-Fitr commences after the rising of the sun.
- 7- There are six extra Takbeer in both the prayers of Eid-ul-Fitr and Eid-ul-Adha. The jurists differ in the opinion regarding the number of these extra Takbeer. But the Muslim Ummah agreed that more or less number of extra Takbeer does not make salah invalid. Abu Hnifa, the famous jurist and expert of Hadith, who was born in 80 Hijri, is of the opinion of six extra Takbeer. From the numerous evidences to back this opinion only three are being given here.

Said ibn al-Aas (RA) asked Abu Musa al-Ashari (RA) and Hudaifa bin al-Yaman (RA) how the Messenger of Allah (PBUH) would make Takbeer in Eid-ul-Fitr and Eid-ul-Adha salahs." Abu Musa al-Ashari (RA) said "He would make four Takbeer similar to Takbeer of the funeral prayer". Hudaifah (RA) said, "You are correct". Abu Musa (RA) said, "That is why, I used to make Takbeer in Basrah."

(Sunan Abi Dawood, Chapter: Takbiraat in the two Eids, Assunan al-Kubra by Baihaqi, Chapter: Hadith narrated regarding four Takbeer).

- 8- On the authority of Abdullah ibn Masood (RA) many books of Ahadith mention four Takbeer for Eid-ul-Fitr and Eid-ul-Adha in each Rak'at, the first four Takbeer would be in the first Rak'at including Takbir-e-Tahrimah (Salah opening Takbeer) and the second four would be in the second Rak'at including Takbeer of ruku' (bowing down) while standing.

It is to be noted that Abu Hanifa (RHA) is one of the main students of those who are the students of Ibne Masood (RA), and he inherits the understating of the Qur'an and Hadith of Abdullah Ibne Masood (RA).

Tahavi (RHA) says, "After the death of the Prophet (PBUH), difference emerged regarding Takbeer of the funeral prayer. During the rule of Umar (RA) the companions of the Prophet (RA) after pondering over the matter, agreed on four Takbeer of the funeral prayer like the four Takbeer of Eid-ul-Fitr and Eid-ul-Adha (the first four Takbeer would be in the first Rak'at including Takbeer-e-Tahrimah and the second four would be in the second Rak'at including takbeer of ruku'. (Tahavi: How many Takbeer are there?)

In this way during the reign of Umar (RA), an analogy was drawn between the ruling on Takbeer of the funeral prayer, concerning which there was disagreement and the ruling of Takbeer of Eid, which was agreed upon and thus Takbeer of the funeral prayer were declared to be four.

- Delivering the sermon by Imam (one who leads the congregation) after salah is sunnah.

- After the starting of sermon it is mandatory to listen to it. Those who talk during it or leave it, do a wrong act.

13. Six fasts of Shawwal

Abu Ayyub al-Ansari(RA) reported that the Messenger of Allah (PBUH) said, "He who had observed the fasts of Ramadan and also observed six fasts in the month of Shawwal, it is as if he has observed fast for the whole year.",(Muslim, Abu Dawood, Tirmidhi, Ibne Majah).

In the above mentioned Hadith the word (دهر) *dahr* has been used which means age. But in the light of other ahadith, it is assumed that the word *dahr* (دهر) stands here for year. In this way, the Prophet (PBUH) gave the glad tidings to his Ummah that who observes six fasts of Shawwal after observing the fasts of Ramadan would be worthy of reward given to those who observe fasts for the whole year.

According to the generous rule of Allah, the Exalted, the reward of one good deed is multiplied by ten times. As Allah says in the Qur'an "Whoever brings a good deed shall have ten times the like thereof."(Surah al-Anaam, Verse:160).

In this way, one who observesthe fasts of the whole month of Ramadan will be given the reward of observing fasts of ten months. And when he observes six fasts of Shawwal he will get the reward of keeping the fasts of sixty days. Counting in this way, he will get the reward of observing the fasts of the whole year. In addition to this blessing, the scholars of Islam wrote that because of observing these six fasts, Allah will remove all his flaws and deficiencies in the fasts of Ramadan.

In recompensing for the deficiencies and flaws of obligatory fast, these fasts could be compared to sunnah or nafl salahs which function to recompense for the

deficiencies and flaws of the obligatory prayers, this fact was clearly stated by the Prophet (PBUH).

It is not required to observe these fasts continuously

In the sayings of the Prophet (PBUH), there is no mention to observe these fasts continuously. Therefore they could be observed continuously or intermittently, but in the month of Shawwal.

Observing these fasts just after the completion of Ramadan or continuously is not compulsory. Insha Allah, this reward would be obtained either by observing it continuously or intermittently.

After starting the fasts of Shawwal, it is not obligatory to complete them

If a person started observing these fasts, but after one or two fasts he left them due to any reason, it is not necessary for him to make up for the remaining fasts. Likewise, if a person has the habit of observing these fasts every year but in any certain year he left, he would not be regarded sinful and making up for these fasts would not be necessary for him.

14. The Sighting of the Crescent / Moon

The month of Islamic calendar starts with the sighting of the crescent/moon. It is not compulsory to be 30 days in every month, rather it exclusively depends on the sighting of the Crescent/moon, if it is seen on 29th, the next month would start just after that. If the crescent is not seen on 29th, in this case the month would be of 30 days, and then the next month would start. Muslims have been asked by the Almighty Allah to observe fast in the month of Ramadan: He says in the Holy Qur'an: **"فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ"** (If anyone of you finds the month of Ramadan, he must observe fast throughout the month). Let us understand the system of the Islamic months in the light of the Sunnah of the Prophet (SAW).

- The Prophet (PBUH) said: **"Every month consists of at least 29 nights, you should not observe fast unless you see the crescent on 29th, if it is not seen on 29th, you should count 30 days of the month and then start fasting"**(Sahih Bukhari).
- The Prophet (PBUH) said: **"A month has (at least) 29 nights, you should not observe fast unless you see the moon on 29th, if it is not seen, start fasting after completing 30 days"** (Sahih Bukhari).

Above mentioned traditions of the Prophet (PBUH) indicate that fasting should be started by the sighting of the moon on the 29th of Sha'ban (8th month of the Islamic calendar which falls just before Ramadan), if the moon is not seen on the 29th of Sha'ban we should complete 30 days of Sha'ban, then start fasting of Ramadan. Similarly,

we are asked to see the moon on the 29th in the month of Ramadan, if the crescent of Shawwal is seen, we should celebrate Eid. If it is not seen we should observe fast and complete 30 days of Ramadan then we should celebrate Eid.

Because of other traditions of the Prophet (PBUH), Muslim Ummah unanimously agrees upon the fact that it is not necessary for every individual to see the crescent/moon, rather it is a collective responsibility, if some religiously reliable persons see the moon and bear witness for that before the Moon Sighting Committee, it would be enough. After certifying the sighting of the moon, it is the duty of every individual to act upon the order of the Committee.

The order must be followed in the Islamic countries where Muslims have authority and power, but in countries where Muslims are in minority and due to divisions among them, they don't have such authoritative Moon Sighting Committees, whose orders are indispensably to be followed. In such countries, because of lack of strong Islamic authority, it is often seen that in the same locality Eid is celebrated twice on different days, which apparently conveys wrong message to others and in fact it is a bad practice and needs to be reformed.

This is true that according to the scientific and religious point of view, Eid is not necessarily be celebrated on the same day in the whole world, but it may be on different days according to the moon's geographical appearance. If we look at the era of the Prophet (PBUH) and his companions (RA), we find that Ramadan started in Syria one day before the fasting in Madinah, but at the same time we also see that in spite of the distance of about 450

kilo metres between Makkah and Madinah, there was no difference in celebrating Eid. If moon was seen in any of these two places, it was enough for both.

It is a scientifically proved fact that Matale' (the moon's rising places) are different and geographical distance matters in its appearance, therefore, in the Islamic Shari'ah due consideration was given to this point and the moon sighting became enormously important for Shari'ah rituals of a region. It is also one of the facts that moon's rising place changes every month, that is why the moon of 29th, is not easy to be seen by everyone. Even when weather is clear enough, it is not easy to see it.

However, concluding the subject I may say that if it is confirmed on the basis of scientific evidence and experience that people of a particular region are under the same Matla (moon's rising place) it is not necessary for everyone to see the moon. If some reliable persons of the region see the moon and bear witness for that, it would be enough for the dwellers of the entire region and all should accept it and follow the order.

15. After the blessed month of Ramadan

Within few days, the moments of this blessed month will pass away. Then we would remember for a whole year the showering of Allah's special mercy upon those who used to eat pre-dawn meal; Sehri), the mouth's odour of fasting person being beloved in the sight of Allah, the acceptance of supplications at the time of breaking the fast, the forgiveness of sins and elevation of ranks in the consequences of observing fasts and offering Nafil salah at night, the multiplication of reward for each good deed, the special connection of the Holy Qur'an with this sacred month, the freedom of countless slaves of Allah from the fire of Hell.

But we do not know for how many brothers and sisters among us, this Ramadan would be the last Ramadan of their life. And, in the next year, they would neither be able to pray Tarawih and Tahajjud nor be able to keep fasts. The fasts concerning which Allah says in Hadith-e-Qudsi (a Hadith in which prophet (PBUH) quotes the words of Allah), Fasting is for me and I will reward for it. In the words of another Hadith, I, myself, am the reward for the fasting.

Among the signs of acceptance of good deeds which scholars of Islam wrote down, is to be helped to do good deeds one after another. The other sign is not turning towards disobedience after obedience. An important sign is consistency in good deeds.

The Prophet (PBUH) said, "The acts most pleasing to Allah are those which are done consistently, even if they are little in number, (Bukhari & Muslim).

Ayesha (RA) was asked about the actions of the Messenger of Allah (PBUH) if he (PBUH) performed some actions exclusively on some particular days. She said: No, he performed his actions regularly, who of you has the strength as much as the Messenger of Allah (PBUH) had? (Muslim.)

Abdullah ibn Amr bin al-'Aas (RA) reported, the messenger of Allah (PBUH) said to me "Do not be like so and so. He used to get up at night for optional prayer but abandon it later." (Bukhari & Muslim).

Even after the passing of Ramadan, we should be consistent in performing good deeds and must abstain from doing bad deeds. Such a conduct is a guarantee of our success both in this world and the Hereafter.

Here I am writing some good deeds to be performed along with others.

Paying Sadqat-ul-Fitr

The word Fitr literally means breaking a fast or not observing it. But in Shari'ah terminology it is defined as the charity paid to express thank and happiness of breaking the fast and the completion of the month of Ramadan. It also serves as a recompense for the mistakes committed during the month of Ramadan. As Abdullah ibn Abbas (RA) said "The Messenger of Allah (PBUH) enjoined Sadaqat-ul-Fitr on the one who observes fasts to purify him from any indecent act or speech and for the purpose of providing food for the needy.", (Ibne Majah, Hadith No. 1872).

Sadaqat-ul-Fitr is prescribed to be paid on the day of Eid-ul-Fitr to purify those who observe fasts from the sins and make their fasts perfect and flawless. Moreover, in the houses of those who are rich different kinds of dishes are prepared and they put on good clothes whereas the poor remain hungry as they are observing fasts. That is why Allah obliged upon those who are well off to give this charity to the poor and the needy, so that they also can enjoy good clothes and food.

Numerous Ahadith confirmed the compulsory nature of Sadaqat-ul-Fitr. To be concise only three Ahadith are being given.

Ibn Umar (RA) said, "the messenger of Allah (PBUH) enjoined Sadaqat-ul-Fitr upon young and old male and female free and slave.", (Agreed upon).

The exact time for paying Sadaqat-ul-Fitr is before going to salah on the day of Fitr. However, it can be paid any time in the last phase of Ramadan. Ibn Umar (RA) narrated that the messenger of Allah (PBUH) ordered paying Sadaqat-ul-Fitr before going to salah on the day of Fitr. (Bukhari – Hadith No. 1509, Muslim - Hadith Mo. 2285).

It is narrated by Nafi' (RA) that Ibne Umar (RA) used to give Sadaqat-ul-Fitr for every young and old person. He even used to give on behalf of my children. People used to give Sadaqat-ul-Fitr even a day or two before Eid, (Bukhari).

Basically Sadqat-ul-Fitr is paid in kind through grains, but keeping in view the need of the hour all the schools of thought are of the view to give Sadaqat-ul-Fitr in cash also.

Offering Salat-ul-Fitr

It is forbidden to observe fast on the day of Eid-ul-Fitr and it is Wajib (compulsory) to offer two Rak'ahs salah consisting as an expression of thank to Allah. The time of Salat-ul-Eid commences after the rising of the sun. Delivering the sermon by Imam (a person who leads congregation) following salah is sunnah. And after the start of sermon, it is compulsory to listen to it. Those who talk during sermon or leave it commit a wrong act. Taking bath, using miswak, putting on the best available clothes, applying perfume, taking a sweet breakfast like dates or any other sweet dish before Salat-ul-Fitr, paying Sadaqat-ul-Fitr before leaving for Salat, using separate routes to and from the praying ground and saying Takbeer are among the acts of Sunnah on this day.

Six fasts of Shawwal

Abu Ayyub al-Ansari(RA) reported that the messenger of Allah (PBUH) said, "He who observed the fasts of Ramadan and also kept six fasts in the month of Shawwal, it is as if he has observed fast for the whole year.", (Muslim, Abu Dawood, Tirmidhi and Ibne Majah).

So the Prophet (PBUH) gave the glad tidings to his ummah that who keeps six fasts of Shawwal after observing the fasts of Ramadan would be worthy of reward given to those who observe fasts for the whole year. According to the generous rule of Allah the Exalted the reward of one good deed is multiplied by ten times. As Allah says in the Qur'an "Whoever brings a good deed shall have ten times the like thereof.", (Surah al-Anaam:160). In this way, one who observes fasts of the month of Ramadan will be given the reward of observing fasts of ten months. Moreover,

when he observes six fasts of Shawwal he will get the reward of keeping the fasts of sixty days. Through this way of counting he will get the reward of observing fasts of the whole year.

These six fasts could be observed after Eid in the month of Shawwal continuously or intermittently.

If someone started observing these fasts but after one or two fasts he left them due to any reason it is not necessary for him to make up for the remaining fasts.

Being punctual in offering obligatory prayers

After the faith, salah is the most essential element of Islam, which is obligatory upon every Muslim who reached the age of puberty and has the sound state of mind. It is a matter of grave concern that a large number of Muslims are not concerned about offering this obligation. Though in the blessed month of Ramadan they take care of offering salah, but in days other than Ramadan they become idle and inconsistent in offering it. However both the Qur'an and Hadith laid great stress on the importance of salah. May Allah make us punctual and consistent in offering salah, both in Ramadan and other than the days of Ramadan.

Allah the exalted says "Indeed, prayer has been decreed upon the believers a decree of specified times.", (Qur'an 4:103).

In the day and night, 17 Rak'ahs are obligatory for every Muslim, male or female. 2 Rak'ahs in Fajr, 4 Rak'ahs in Zuhr, 4 Rak'ahs in Asr, 3 Rak'ahs in Maghrib and 4 Rak'ahs in Isha.

Abu Hurairah (RA) reported, "The messenger of Allah (PBUH) said "The first of man's deeds for which he will be called to account on the day of Resurrection will be salah. If it is found to be perfect, he will be safe and successful, but if it is incomplete he will be unfortunate and a loser.", (Tirmidhi, Ibne Majah, Nasai, Abu Dawood, Musnad Ahmad).

Umar Ibn al-Khattab (RA) would write to his governors during his caliphate and say: "The most important of your affairs in my views is salah. Whoever offers salah regularly has protected his faith, but whoever neglects it, he is bound to be more negligent in other issues of faith. (Mu'atta Malik)

Being consistent in offering Salat-ul-Witr

The Prophet (PBUH) said, "Allah has given you a prayer, which is better for you than the red camels, it is Witr which Allah has enjoined on you between Isha and Fajr salah.", (Ibne Majah, Tirmidhi and Abu Dawood).

In every famous book of traditions, the Prophet (PBUH) ordered his Ummah to offer salat-ul-witr. And such an order has a compulsory nature. Therefore, we should be consistent in offering salat-ul-witr between Isha and the beginning of the dawn (Subh Sadiq).

In the light of Ahadith, Muslim Ummah has agreed on making up for the missed salat-ul-witr, in the next day any time after the rising of the sun.

Consistency in offering Sunan-e-Mu'akkadah

(The prayers other than the obligatory ones, but performed by the prophet persistently)

Umm Habibah (RA), the wife of the Apostle of Allah (PBUH) is reported to be saying: "if any Muslim servant of Allah prays for the sake of Allah twelve rak'ahs of (sunnat) over and above the obligatory once, Allah will build for him a house in the paradise.", (Muslim).

In Tirmidhi, this Hadith has been clearly stated: "whosoever prays twelve rak'at in day and night, a house will be built for him in the paradise: four rak'ahs before Zuhr, two rak'ahs after it, two rak'ahs after Maghrib, two rak'ahs after Isha and two rak'ahs before Fajr in morning salah"

Apart from these Sunan-e-Mu'akkadah prayers one should also offer *Sunan Ghair Mu'akkadah* (the prayers which the Prophet (PBUH) used to leave sometimes without any reason) like Tahajjud (a night prayer), Salatuz-zuha (forenoon prayer) Tahiyatul-wudu (Nafl salah after doing the ablution) and Tahiyatul Masjid (salah of greeting the mosque).

Consistency in reciting the Holy Qur'an

Recite the Qur'an on a regular basis, though the recitation is less in amount.

Try to understand the text of the Qur'an while reciting it under the supervision of Islamic scholars. Act upon the rules and legislations laid down in the Holy Qur'an. Convey its message to others, it is the responsibility of you, me and everyone else.

We should not abandon the recitation of the Qur'an, if we are unable to understand its text because the recitation is also required.

The Prophet (PBUH) said, "Whosoever recites a letter from the Book of Allah, he will be credited with a good deed. And a good deed gets a tenfold reward. I do not say that Alif, Laam, Meem is one letter, but Alif is a letter, Laam is a letter and Meem is a letter.", (Tirmidhi).

Dependency on lawful earnings

Abstain from all the unlawful resources of earning and rely only on lawful earnings, though it is less in amount.

According to Ahadith the feet of the slave of Allah shall not move on the Day of Judgment until he is asked about five things. Among these things is the wealth; how he earned it and where he spent it.

Therefore, every Muslim should rely only on the lawful earnings as the Prophet (PBUH) said, "There is no flesh raised sprouts from the unlawful except that the fire is more appropriate for it.", (Tirmidhi).

The Prophet (PBUH) also said, "The flesh grows out of the unlawful sustenance will not enter the paradise. Hell is more deserving to that flesh, (Musnad Ahmad).

The Prophet (PBUH) said, "But his diet is unlawful, his drink is unlawful, his clothes are (of) unlawful (means) and his nourishment is unlawful. How could his supplication, then, be accepted?" (Muslim)

Nowadays numerous forbidden things are popular, we must guard ourselves against them.

Messenger of Allah (PBUH) says. "What is lawful is clear and what is unlawful is clear, but between them there are certain doubtful things, so who he guards against doubtful things keeps his religion and his honour blameless, but

who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited, he is liable to stray into it.”, (Bukhari & Muslim).

Religious education and upbringing of children

Special care should be taken to ensure that our children should live a life equipped with essential rules and legislations concerning sharia, and gain success in the Hereafter. The failure in the exam of the Hereafter would result into a painful torment for which there is no recompense after death. And shedding the oceans of tears or the oceans of blood would be of no use. It should be noted that if we live a worldly life, keeping in perspective the life of the Hereafter, then taking care of children's education or spending the money on it will cause to make ourselves successful in this world and the Hereafter. But nowadays, the modern education has become valuable to the extent that the children are not forced to offer prayers and observe fasts even after reaching the age of puberty, with the pretension that they have to do their homework, complete their projects, and prepare for exam and so on. Such a behaviour suggests that for worldly education every sacrifice that requires time, wealth or physical labour is easier than acting upon the orders and instructions given by Allah.

Stay away from the misuse of television and internet

The misuse of television is one of the primary causes for the spread of a number of social evils. Therefore, guard

yourself and your children against watching indecent, obscene and immodest TV shows. Keep an eye on your children and household to protect them from the failure caused by such a modern media. Because you would also be asked about your dependents. Allah says in the Qur'an "O ye who believe! Save yourself and your families from a fire whose fuel is Men and stones.", (Tahreem - 6).

May Allah, the exalted, accept all those deeds performed in the month of mercy and forgiveness and free us from the hell, Amen!

16. Fasting of 6 days in the month of Shawwal

Observing six fasts in Shawwal - Farz or Sunnah of the Prophet (PBUH)

We don't find evidences neither in the Holy Qur'an nor in Ahadith of the Prophet (PBUH) which may lead us to say that fasting of six days in the month of Shawwal (10th month of the Islamic calendar) is obligatory. Therefore, Muslim Ummah unanimously agreed that it is not obligatory fasting like Ramadan, rather it is Sunnah of the Prophet (PBUH). Majority of the scholars have the same opinion. They are of the view that though six days of fasting in the month of Shawwal is not obligatory, there is no doubt that it is the Sunnah of the Prophet (PBUH). Only Imam Malik (RHA) has a different view on the subject, he wrote in his book "Mu'atta Malik" that it is '*makruh*' (reprehensible) to observe fast for six days just after Eid celebration, i.e. fasting for six days from 2nd Shawwal on regular basis. Actually, some people started celebrating at the end of six days of Shawwal's fasting too, just like the practice at the end of Ramadan. That might be the reason which compelled Imam Malik (RHA) to consider it as a makruh (reprehensible). Moreover, if this practice had prevailed at that time, it would have been difficult to distinguish between the fasting of Ramadan and the fasting of Shawwal and people would have learnt that both had equal importance, while this was not true in the light of the Qur'an and Hadith. Fasting in the month of Ramadan is highly important and an obligatory action, while fasting in Shawwal is a desirable deed and it

depends on a person's choice. If a person observes it, he follows the Sunnah of the Prophet (PBUH) and would be rewarded for that, if he leaves it, he commits no sin. Imam Malik's (RHA) view may be based on this point and in order to highlight the importance of Ramadan, he considered it as a reprehensible deed. Imam Qurtubi (RHA) has also written that some people in the city of Khurasan used to observe fast for six days from 2nd Shawwal just like Ramadan. However, opinion of majority of the scholars is that fasting of six days in the month of Shawwal is Sunnah and there is no problem at all if anyone observes it, rather it is a rewardable deed.

Virtue of Six Fasts in the Month of Shawwal

It is narrated by Abu Ayyub Ansari (RA) that the Prophet (PBUH) said: **'Whoever observes fasting in Ramadan, and then he also observes six fasts in the month of Shawwal, he is just like the one who observes fast throughout the year'** (Sahih Muslim, Abu Dawood, Tirmidhi, Ibne Majah). In the above Hadith, the Arabic word '*Dahr*' has been used which means 'Time/ era', but here it means complete one year and that is because of other Ahadith. The Prophet (PBUH) has expressed the virtue of the six fasts in the month of Shawwal and has given glad tidings to his Ummah that if fasting of Ramadan is followed by six days fasting in Shawwal, it would be a great virtuous deed. The one who observes it deserves great rewards, his six day fasting is just as if he has observed the fasting of the whole year. The virtue of fasting complete one year is based on Almighty Allah's generosity. Allah the Almighty has promised at least 10 virtues for every virtuous deed in His book, He says: **'If anyone comes with one good**

deed he would be given 10 virtues' (Surah al-An'aam, 160). According to this generous promise of Allah the Almighty, a person deserves virtue of 10 months' fasting, for one month of Ramadan's fasting. Similarly he deserves virtue of fasting for 60 days, i.e. two months, if he fasts for six days in the month of Shawwal. Now if we add 10 months and 60 days, which is equal to two months, it would be in total one complete year, thus the Prophet (PBUH) expressed the virtue of one year. In addition to this, scholars have expressed that six days fasting in the month of Shawwal is the supplement for the shortcomings and mistakes made while fasting in Ramadan. Because of these six fasting Allah the Almighty forgives all that lessens the value of Ramadan's fasting. It is just like Sunan and Nawafil (supererogatory) salah, which is a supplement for the Farz (Obligatory) prayer. Nafl prayer removes mistakes and becomes supplement for Farz salah, the same thing is with the six days fasting of Shawwal, it is supplement for the Farz (obligatory) fasting of Ramadan. The same thing was described very clearly by the Prophet (PBUH) as well.

Six fasts of Shawwal are not necessary to be observed on regular basis

In the light of the Prophet's (PBUH) traditions we find that it is not necessary to observe the fast for six days on regular basis. It is optional, it may be observed on regular basis or with a gape. It is declared by Ahanaf (one of the four Islamic schools of thought) scholars, as well as by Saudi Council of great scholars that it is not compulsory to observe 6 fasts of Shawwal on regular basis. Similarly it is not conditioned to observe fast of Shawwal just after Ramadan, starting it from the 2nd of Shawwal. A person can

observe it according to his/her convenience, it may be completed in the first part or the middle part of the month or it may be at the end of the month. The only thing which should be kept in mind is that, it should be in the month of Shawwal and it should be 6 in number. Whosoever, fulfils this condition, will get the virtue of this fasting.

Different opinions about the type of virtue of fasting in Shawwal

If a person observes fasting of Shawwal for six days, he will get the virtue of one year's fasting. Which type of virtue would it be? Virtue of one year obligatory fasting or Nafil fasting? Scholars are in two groups, Imam Shafa'ee and Imam Ahmad bin Hanbal (RHA) are of the view that he will get the virtue of Farz fasting, while Ahnaf specifically Imam Abu Hanifah says that it would be one year Nafil fasting's virtue. Both groups argued but none of them mentioned clear and solid evidences in support of their views. There is no clear proof which may describe the type of virtue. Anyway, it is sure that if a person observes fast for six days in the month of Shawwal he will get the virtue of one year's fasting. There are different opinions about the type of virtue.

Which fasts should be observed first, Qadha of Ramadan or six fasts of Shawwal?

If anyone missed some Ramadan fasts due to Shari'ah reasons, he will complete it after Ramadan, but it is not conditioned that it should be observed first then 6 fasts of Shawwal, rather it is optional, he can observe any of them

just after Ramadan, both fasting would be valid and lawful. The reason for this is that Qadha (completion) of Ramadan's fasts is not bounded to be made indispensably just after Ramadan, it may be completed according to the convenience in any month. At the time of Prophet (PBUH) it was the common habit of women to complete Ramadan fasting after 11 months in the month of Sha'ban, which comes just before Ramadan. Even the same habit prevailed among 'Mothers of believers' (RA) too. If we look at the Prophet's (SAW) traditions, we find the same. Only Imam Ahmad ibne Hanbal (RHA) has different view regarding Qadha of Ramadan's fasts. To him, it is unlawful to observe Nafil Shawwal fasts before the completion of farz (obligatory) Ramadan's fasts.

Earlier, we have discussed opinions of scholars about the type of the virtue which would be given to those who observe six fasts of Shawwal after Ramadan. Now the question is that if a person has not completed his Ramadan's fasts yet, how will he get the virtues of the whole year's fasting? The answer to this question is that Almighty Allah is great and very generous, seeing His bounties upon us we may hope that He would give this reward also to the one who observes 6fasts of Shawwal, even though he has not completed Ramadan's fasts yet.

Note: If anyone started observing fasts of Shawwal and completed one or two but later due to some reasons he could not complete 6fasts, in this case he is not liable to make Qadha of the remaining ones, because it is not Farz fasts. Similarly, anyone who observes 6fasts of Shawwal every year, if he misses it any year, there would be neither any sin on his part nor he would have to make Qadha for that.

17. Jumu'ah Salah must be performed even if Eid falls on Friday

Lacking proper knowledge of the Islamic injunctions, some people provide others with wrong information, thus creating confusion among the Muslims society. For example, contrary to his practical example, the Messenger of Allah (PBUH) granted permission to those who came to offer Eid Salah from far-flung rural areas, to leave for their homes if they wanted and pray Zohr rather than Jumu'ah Salah when they would reach their dwellings. Now there are people who – while turning a blind eye to the practice of the Prophet (PBUH) – assert that if Eid coincides with Friday, Zohr should be performed instead of Jumu'ah. They ignore what the Prophet (PBUH) himself did on that very Friday. They fail to realize the point that only those coming from remote areas to attend Eid were given permission to leave if they wanted and offer Zohar at their homes. But people who can attend Jumu'ah should do so. The Messenger of Allah (PBUH) on the referred Friday led Jumu'ah Salah when the Zohr time started and all the Companions prayed Jumu'ah behind him. Following the example of the Prophet (PBUH), the Ummah has been offering Eid and Jumu'ah both if they fall on the same day. We should, therefore, communicate the actual practice of the Prophet (PBUH) to others, that is, if Eid falls on Friday, we should perform both the prayers though people coming from far-off areas may leave after attending Eid prayer and offer Zohr at their homes. This is also the opinion of the majority of the scholars in the Subcontinent. The Saudi scholars have also clarified that in mosques where

Jumu'ah is offered, Jumu'ah Salah should be offered in Zohr time if Eid falls on Friday while in mosques where Jumu'ah is not established, congregation of Zohr should not be held. In al-Masjid al-Haram and al-Masjid al-Nabawi, both Jumu'ah and Eid prayers are held in congregational manner if they coincide.

Wish you all a blessed Eid al-Fitr and pray to Allah to accept our good deeds. Ameen.

18. Women should not Go Out to Musalla for Performing Eid Salah

As a number of narrations affirm the fact, the women during the lifetime of the Prophet (PBUH), certainly, went out to Musalla to join the congregation of Eid Salah. Yet certain points should be taken into consideration (before discussing with all such narrations to advocate women's going out for Eid prayer). Muslim enjoined to observe fasting in the month of Ramadan for the first time in the second year of Hijrah which also marks the beginning of the Eid prayer in Islam whereas the mandate of observing Hijab was imposed five or six years after the migration took place. Hence, it is clear that there was no restriction for women in respect of joining Eid congregation in the Musalla during the first five years as the very mandate of observing Hijab had not yet been revealed. Since Muslims were gradually being asked to observe different mandates and there was the least possibility of any *Fitna* at that time, it was necessary that women too should acquire religious knowledge directly from the noble Prophet (PBUH). Umm-ul-Mu'minin Ayisha who played a vital role in transmitting a larger portion of the religious teachings to the Ummah lived 48 years after the demise of the Prophet (PBUH) but the changes that she observed in the society in these 48 years compelled her to comment that they ways the women gradually adopted in respect of adorning themselves added to the chances of *Fitna* to occur. She also commented that had the Prophet (PBUH) been alive he would certainly have forbidden women to go to Masjid as the women of the Bani Isra'il were restricted before.

(Muslim) In addition to that, though it was allowed for women to go to the Masjid yet the Messenger of Allah often encouraged them to offer prayers in their houses. He told them that offering Salah for a woman in her house is better and more rewarding than praying in the mosque. (Abu Dawood) The noble Prophet (PBUH) also said that 'A woman's prayer in her room is better than her prayer in her courtyard, and her prayer in a small chamber is better than her prayer in the room.' (Abu Dawood) The underlying message of all these narrations is that more a woman observes Hijab in offering Salah the greater reward she gains. As we know, Ayisha (may Allah be pleased with her) felt it during her lifetime, in view of the changed behaviour of people, that women should offer Salah in their houses to be immune from Fitna. This much should be enough to open our eyes regarding the issue as after the passing of 1400 years, situation became worse than ever with different sorts of Fitna prevailing in the society. Nudity, indecency and lack of morality are what we see all around. The women during the time of Ayisha (may Allah be pleased with her) were a thousand times superior than the ladies of our time in respect of knowledge and piety yet she could not resist herself from expressing her concerns and advising them not to go to the Masjid. Safety of women requires that they should not attend Eid Salah in the Musalla. As for those scholars and jurists who allowed attending Eid Salah for women, they too, in line with the Prophetic injections, prescribed some conditions to be strictly followed such as maintaining proper Hijab, avoiding display of beauty and ornaments, absence of the possibility of Fitna and avoiding mixing with men. I leave it unto you to decide if it is practically possible for women in our society to meet all the conditions prescribed by the scholars for attending Eid prayer. The answer, most likely,

is in negative. On the one hand, we find only permissibility (not encouragement or obligation) of attending Eid prayer for women and on the other hand, there exist a number of inescapable vile things in doing so; a ground reality enough to convince one that safety of women lies in not attending Eid prayer in this troublous time of ours.

Back in the old days women maintained complete Hijab. You may recall how the ladies in the subcontinent would go out clad in proper Islamic dress two or three decades back. On the other hand, a group of scholars during the first and second centuries discouraged women about attending Masjid. After narrating a number of Hadith on the topic in his Sunan, the famous scholar of Hadith Imam al-Tirmidhi commented that Imam Sufyan al-Thawri (97-161 AH) and Imam Abdullah ibn al-Mubarak (118-181 AH) held it undesirable (makruh) for women to attend Eid Salah. This clearly establishes that discouragement of women in this regard is not a new issue but the fact is it has been a scholarly opinion in the early periods of Islam. Imam al-Tirmidhi (may Allah have mercy on him) also mentioned the opinion of Ayisha (may Allah be pleased with her). Besides it, the Hanafi jurists also consider it Makruh (undesirable) for women to go out for offering Eid Salah. The majority of the Islamic scholars in the subcontinent who preferably follow the famous scholar of Hadith and Fiqh Imam Abu Hanifa in jurisprudence in accordance with the Qur'an and Sunnah also maintain that women should not go to Musalla for joining in the Eid congregational prayer. In short, though it has been a disputed issue since beginning yet a large group of the scholars of Hadith and Fiqh believed that safety of women lies in not attending Eid prayer. Therefore, we should preferably adopt the standpoint of Umm-ul-Mu'minin Ayisha (may Allah be

pleased with her) in view of the troublous and challenging period of time we live in.

Refutation of Objections Raised by a Friend on the Above Article

Assalamualaikum warahmatullahi wabarakatuhu,

The way you raised objections suggests as if you have all the rights of interpreting Islam reserved for you and I am to devote whole my life to answer people like you. If you agree to what I wrote, so far so good or else consult whoever you think may convince you. I write whatever I see right in accordance with the Qur'an and Sunnah to the best of my understanding and knowledge whether you like it not. Blaming a certain individual or school of thought for all the inappropriate ways some Muslim women act in the society is tantamount to slandering entire humanity for the crimes of some against others.

Back to the topic, I must make it clear that women were granted unrestricted permission by the Messenger of Allah (PBUH) to go out to Musalla and join the congregational Eid Salah while you people seem to give the expression that reform of women will remain an unfulfilled dream unless they attend Eid prayer. But have you ever asked yourself as to why or how Umm-ul-Mumi'nin Ayisha (may Allah be pleased with her) during the time of the Rightly-guided Caliphs, while many of the noble companions were yet alive, said the following: "If the Messenger of Allah (PBUH) had seen what new things the women have introduced (in their way of life) he would have definitely prevented them from going to the mosque, as the women of Bani Isra'il were prevented."? And when she was asked if the women of Bani Isra'il were really prevented from the

mosques, she replied in affirmative. Moreover, majority of the Hadith scholars reported this statement of Ayisha (may be pleased with her) including Imam Bukhari and Muslim (may Allah have mercy on them) in their respective compilations of Hadith. You may find this narration in almost every compilation of Hadith. In view of this statement of Ayisha (may Allah be pleased with her) and other Prophetic narrations about the issue as well as in consideration of the changes creeping in the life the women, a group of scholars having expertise in all the disciplines of Islamic learning issued a verdict prohibiting women from coming out to perform Eid Salah in the prayer ground. Have you ever thought why Ayisha (may Allah be pleased with her) said so? If it was against the purport of Prophetic teachings, why no one from among the Sahaba or the Tabi'in questioned her statement? Not a single criticism from any Sahabi or Tabi' one can find in any book. Besides, Imam al-Tirmidhi in his acclaimed Sunan reported from the Fuqaha and Muhaddithin of the first century that they regarded it Makruh for women to go out to Musalla for offering Eid prayer without mentioning any criticism or rebuttal of any scholar on the said opinion and then he proceeded to quote the aforementioned statement of Ayisha (may Allah be pleased with her). This is obvious that Ayisha (may Allah be pleased with her) held a clear opinion that women should not go to Musalla and in all probability that is the reason we find no report from her that encourages women to go to Musalla for praying Eid Salah. So, do not question me. If you see my points invalid, please proceed and question the Mother of all the Believers to come till the Day of Judgment, question those Tabi'in and their successors who were present just a few years after the demise of the Prophet (PBUH) amid the noble Sahabah around, instead of encouraging women on

visiting Musalla to perform Salat-ul-Eid emphasized that they should not attend Musalla. Ask all those Muahddithin who are responsible for recording the statement of Ayisha (may Allah be pleased with her) in their books. Inquire them how they forgot to condemn the statement. Ask Imam al-Tirmidhi why he did not issue a verdict against opinion of the scholars of Fiqh and Hadith of the first Hijri century after the mention of their view in his famous Sunan.

19. Author's Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic **الجوانب الأدبية والبلاغية والجمالية النبوي من الصحيحين في الحديث** under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application ([Deen-e-Islam](http://www.najeebqasmi.com)) of his website (www.najeebqasmi.com) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah ([Hajj-e-Mabroor](#)) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.

Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

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AUTHOR'S BOOKS



IN URDU LANGUAGE:

حج مبرور، مختصر حج مبرور، حی علی الصلاة، عمرہ کا طریقہ، تحفہ رمضان، معلومات قرآن، اصلاحی مضامین جلد ۱،
اصلاحی مضامین جلد ۲، قرآن وحدیث: شریعت کے دواہم ماخذ، سیرت النبی ﷺ کے چند پہلو،
زکوٰۃ و صدقات کے مسائل، فیملی مسائل، حقوق انسان اور معاملات، تاریخ کی چند اہم شخصیات، علم و ذکر

IN ENGLISH LANGUAGE:

Quran & Hadith - Main Sources of Islamic Ideology
Diverse Aspects of Seerat-un-Nabi
Come to Prayer, Come to Success
Ramadan - A Gift from the Creator
Guidance Regarding Zakat & Sadaqaat
A Concise Hajj Guide
Hajj & Umrah Guide
How to perform Umrah?
Family Affairs in the Light of Quran & Hadith
Rights of People & their Dealings
Important Persons & Places in the History
An Anthology of Reformative Essays
Knowledge and Remembrance

IN HINDI LANGUAGE:

کوران اور ہدیس - اسلامی آئیڈیالوجی کے مین سورس
سیرت النبی کے مختلف پہلو
نماز کے لیے آؤ، کامیابی کے لیے آؤ
رمضان - اللہ کا ایک उपहार
زکات اور صدقات کے بارے میں गाइडेंस
हज और उमराह गाइड
मुख्तसर हजजे मबरूर
उमरह का तरीका
पारविरकि मामले कुरान और हदीस की रोशनी में
लोगों के अधिकार और उनके मामलात
महत्वपूर्ण वयक्ति और स्थान
सुधारात्मक निबंध का एक संकलन
इल्म और जिक्र



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DEEN-E-ISLAM

HAJJ-E-MABROOR